WITHDRAWN

Social Significance of the Teachings of Jesus

Jeremiah W. Jenks

Pacific Bible Seminary
4835 East Anaheim Street
Long Beach, California

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The Political and Social Significance of the Life and Teachings of Jesus.

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BY

JEREMIAH W. JENKS, PH.D., LL.D.

Professor of Political Economy and Politics
Cornell University

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Preface

Every thoughtful person who has given even the slightest attention to the life and teachings of Jesus must have been impressed with the practical way in which he applied his principles of life to the every-day experiences of the people about him. As a student of social science and politics, it has been a source of satisfaction to me to see in how many cases the principles laid down by him have made their way, often without the will of political or social leaders, into the scheme of our modern life. The Christian religion has proved itself practical in politics, and statesmen are realizing as never before that God cannot be left out as a factor in public affairs. Like all of the great thinkers who have weighed the deeper problems of life, individual and social—Job, Aristotle, Dante, Shakespeare—Jesus looked deeper than the mere surface experiences of the day; and where they discussed and explained, he touched and solved the problems that are universal. The student is often struck by the modernness of the views of Aristotle in matters of politics. To a far greater degree may one notice the modernness of the teachings of Jesus on almost all questions of personal and social life, simply because he deals with the universal and his answers are complete for all time.

Some five or six years ago, at the request of the Cornell University Christian Association, I gave a series of Sunday morning talks upon the application of the life and the teachings of Jesus to political and social problems. The views expressed by me, of course, are not those of a special student of biblical literature or of the principles of theology; they are the views of a layman, a student of politics and economics, who has taken a very great interest in seeing how the teachings which Jesus applied in his own life fit themselves into the views and practices of the best thinkers of the present day, as they have molded the practices of those of the past, so that they are surely, altho too slowly, regenerating the world.

Except incidentally, these talks were, naturally, not at all doctrinal; but when at times a student asked for the application to the problems

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of to-day of the sayings of Jesus, or when some of the more common church doctrines seemed to come normally within the scope of the discussion, I did not hesitate to express an opinion, tho I tried to encourage tolerant discussion. While for many years I have been a member of one of the evangelical churches, it is not expected that all the opinions expressed will satisfy every one; but they have been in many cases comforting to me, because they seemed to me to show the practical reasonableness of the teachings and practices of him whom, whatever some may think who regard religion as a mere sentiment, I believe to be the chief working influence in the world's history. I hope that these thoughts may be helpful to others; but I have no fault to find with those who hold different views.

To me the chief intellectual characteristics of Jesus are his spirit of impartiality, his broadmindedness, his aloofness from selfish interests. It will be seen that my belief in these characteristics has been the basis of my interpretation of some of his teachings.

The material used in the preparation of this series of lessons has been mainly the Gospels, but I have also been very much interested in reading some other books that have treated these same questions. I have not confined myself to those of any one school of thought or criticism; I have not inquired whether the books would support any special doctrinal views or not. I am not aware that I have taken any one of the writers cited as a chief guide. Some have been helpful on certain topics, others on different ones. Students will have the same experience. It is a useful practice for a student to read thoughtfully the views of different writers and to attempt to make a judgment. The power of judgment must grow by practice. Such practice under a wise teacher will be of the greatest service, and will help much in making the student more useful in his life work.

When these talks were first given there were a number of requests that they be published; but I felt that I did not have the critical knowledge desirable for the writer of a book on so vital a theme. My purpose in the talks had been rather to stimulate thought and encourage investigation than to expound my own beliefs. When, however, in the repetition of the course during the last year, the request came to put these talks into the form of suggestive lessons which might be used by students, it seemed to me that in this form they might prove useful. I send them out, not as critical expositions, but rather as a series of statements and questions that I hope may prove stimulating and helpful. Altho from the very nature of the study it is essential, if the course is to be most useful, that the viewpoint be primarily that of a study of Jesus the man, I trust that the spirit has been reverent thruout and that the effect of work

in this course may be to encourage not only further study but also better living.

It is a pleasure to me to acknowledge the very helpful assistance given me in the preparation of these lessons by Miss Emelyn F. Peck. In several instances she prepared the first draft of the outlines from notes and stenographic reports of my lectures; in many cases she has made the references, and she has usually verified them. Thruout, her suggestions have been valuable. Without her aid it would not have been possible for me to have prepared the course within the time at my disposal.

Cornell University, October 1, 1906.

Suggestions

These lessons have been prepared for a course of twelve weeks, with the thought that it will probably be best to devote some time each day to the study. Provision is made for a review of the week's work on Sunday, and for thinking out some questions suggested by the lessons. In part, these questions are for review, but in the main they are intended to suggest some lines of collateral thought or some practical application of the principles laid down to the affairs of everyday life.

Classes differ so much in the age of the students, in the time at their disposal, in their interest in the topics under discussion, in the tastes and inclinations of the teacher, that no definite rule should be laid down regarding the amount of time to be given to the course. For some classes it will doubtless be found best to give two weeks or more to a study, especially if the students become interested in the discussion of the questions. The daily readings may well be repeated, the student looking up each day authorities not consulted before. In some cases, if the class desires thoro work, it may be found best to give to the course the entire college year.

Each day the student should read at least the outline and the references to the Bible. Only a few references have been given under each topic. It would be well to read, in connection with these, other passages on similar subjects, such as can readily be found in a harmony of the Gospels or in a good concordance. If time can be taken to read the views of some of the other writers referred to, so much the better. Each student will do well to own and read some good life of Jesus in connection with the work.

Wherever questions are asked, an effort should be made to think out a clear answer. It will often be best to put the answer in writing so as to be sure that a clear opinion has been reached.

If the syllabus is made the basis of class work on Sundays, the teacher should select the two or three most important thoughts and make them the basis of free discussion. There is no intention whatever to dogmatize in the lessons themselves. The students should read different authorities, so that several views will be represented.

A candid, honest discussion, under the leadership of a wise teacher, will aid more than anything else in clarifying the judgment, and especially in giving the stimulus needed to put the lessons taught into practical effect. "The best that we can do for one another is to exchange our thoughts freely."

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To
My Sister

STUDY I

Society and Social Forces: the Material with which Jesus Worked

"But when he saw the multitudes he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd."—*Matthew* ix, 36.

"Come ye after me, and I will make you fishers of men."—*Matthew* iv, 19.

First Day: The Point of View

"Whatever makes men good Christians, makes them good citizens."—*Daniel Webster.*

Speer: *Principles of Jesus,* iv, xxxii.

First Day: The Point of View

Many great men have affected profoundly the history of the world; Jesus has changed the fundamental nature of human society. Many people, young men especially, perhaps, are inclined to look upon the Christian religion as sentimental, and upon its Founder as exhibiting an admirable character, gentle and lovable, but as giving nothing of special service for the hard tasks of a working world. On the contrary, any thoro study of history shows the reasonableness of Christianity as founded by Jesus, and its practical efficiency in the greater affairs of statesmanship as well as in the individual experiences of the citizen. If, to meet the prejudiced criticism of those who think they admire only the strong heroes of the past, we for the time consider Jesus merely as the man who walked and talked in Palestine, even then we find him a hero, with an intellect of almost startling strength and originality, and with a moral boldness and courage unequalled, but amply justified from the human standpoint by the revolutionary success of his teachings. In consequence of these practical results, we may well claim in our work with ambitious young men that thru a study of his life and teaching we have an opportunity of getting ideas and suggestions of prime value for our own practical work in society. Our Christianity will be not merely a matter of feeling; it will be of practical worth in our life-work.

The work of Jesus was primarily social. We can understand it only by understanding the material with which he worked and the methods which he employed.

For this special study to be of the highest value to us in our own personal lives, it is desirable that we view the problem of Jesus' work in society from the point of view of society of the present day, with the understanding that in the time of Jesus, even as now, society was molded by forces that we ourselves to a greater or less degree may control; and that in his dealings with men he knew human nature, and employed the means that we are to use. Our purpose is "the application to conduct today, under its changed conditions, of the principles which found expression in the life and teaching of Jesus nineteen hundred years ago, but which, because they are principles, are not local, transient and personal, but universal and abiding."—*Speer.*

Second Day: The Nature of Society

"It is evident that the state is a creation of nature, and that man is by nature a political animal. And he who by nature and not by mere accident is without a state, is either above humanity or below it; he is the

'Tribeless, lawless, hearthless one,'

whom Homer denounces—the outcast who is a lover of war; he may be compared to a bird which flies alone."—*Aristotle.*

"Men were born for the service and benefit of each other."—*Marcus Aurelius.*

Matthew vii, 16-20; xi, 16-19; xiii, 54-58.
Mark vi, 1-6.
Luke xi, 11-13.
Giddings: *Elements of Sociology,* Chapters V and VI.
Peabody: *Jesus Christ and the Social Question,* Chapter VII.
Mathews: *Social Teaching of Jesus,* VIII.
Speer: *Principles of Jesus,* Introduction.
Jenks: *Citizenship and the Schools,* Chapters I and II.

Second Day: The Nature of Society

Every society is built upon human nature, and is the product of heredity and environment. Each society will differ from every other society, but in most particulars, when the question is one of fundamental moving forces, human beings are much the same in all times and countries. Men are of one species, altho there are many varieties. In consequence, altho the religion of Jesus as he gave it to the world had, of necessity, local coloring, altho many of the incidents are local, and many of his sayings were addressed to local prejudices and temporary conditions, still with his profound insight into human nature, he could and did touch springs universal, and his religion may well become eventually a universal religion.

The prime social fact in his day, as since, is that of the interrelations of men, and their interdependence upon one another. No person can live to himself alone; his every act is bound to have influence upon other persons, and his own acts are largely determined by his relations to others. Most of us who are taking up these lessons will feel the influence of our parents, that of the social customs which led us to want a higher education, and the causes, numerous as they may have been, which led us to study, as well as the influence of the various motives that have dominated those whose work has made our educational institutions what they are.

Greatest of all in its influence in this study is the fact that Jesus lived and worked, and that his life and work gave to religious and social thought an impulse whose force and active power have been accumulating thruout the ages since. The method by which the impulse of his personality has been extended thruout generations shows largely how any person who attempts to influence society must go to work.

We sometimes forget that people never act except as they are influenced by their feelings. In consequence, if we are to discuss the causes of any great social movement, such as the introduction of Christianity, it is essential that we study somewhat carefully the primary human motives.

The various motives from which men act are, of course, almost numberless, and most of our actions are influenced not by one simple motive, but by a complexity of different motives. There are, however, a few motives so nearly universal that we should note their characteristics, so as to see in what way the teachings of Jesus worked upon them, and by what means he brought about a social revolution.

THIRD DAY: Mental and Moral Inertia

"Custom calls me to't."—*Shakespeare.*

PROVERBS i, *22*; vi, 6-11; xviii, 9.
MATTHEW xxv, 15, 24-36.
GIDDINGS: *Elements of Sociology,* X, XIV, XV.
WARD: *Outlines of Sociology,* VII.
JENKS: *Citizenship and the Schools,* I, II.

THIRD DAY: Mental and Moral Inertia

Economists have long taught that the natural desire to spare our energies is one of the most important factors in business life. A somewhat deeper study will show that this same inclination is also profoundly felt in the fields of politics, of social life, and of religion.

In business, each man ordinarily follows the customs of the day, with little effort to make improvements. In politics, men are usually too lazy or too indifferent to do their own political thinking; they drift into a party in childhood, and remain there regardless of shifting of principles or changes of leadership.

Likewise in religion, altho each one of us probably feels that he has joined the church of his choice, a thoughtful examination will show that, as we have drifted into our ways of doing business, and into our political party, so we have drifted with comparatively little thought or original expenditure of energy into the church of our families. Probably, too, thru our unwillingness to think out the meaning of our forms of worship, i. e., thru our moral and spiritual inertia, we are failing to secure much of the richness of religious experience that is our due. Like the generations that have gone before us, we have adopted other people's phraseology and habits of thinking, and are satisfying ourselves on the husks of ceremonial religion instead of on the life-giving principles of Christianity.

Yet we must not fail to recognize the good side of this mental and moral inertia. It is the great force in society which enables the thinkers, statesmen, and reformers to count with certainty upon the actions of the mass of men as uniform. Furthermore, it is from this mental inertia that we acquire habits; and while a habit is in many cases a stumbling block to progress, it is likewise a great saver of energy. If we have the wisdom to select the acts that are beneficial, and the determination to create for ourselves the habit of wise action in any direction, much energy will be saved to increase our powers for good.

As it is today, so it was in the times of Jesus. The usages of the Jewish laws were fixed so rigidly that the ordinary person could not think outside of those customs, and when the great creative power of Jesus attempted to put the Spirit of the Father into the ceremonial customs of the priests, he was met by the prejudices that finally cost him his life. And yet by his renewed efforts, by his appeal to higher motives, by the power within him, he has in a marked degree at length overcome this force of religious inertia, and has been able to bring about in the course of centuries a religious revolution.

Fourth Day: The Motive of Self-interest

"Tous les hommes recherchent d'être heureux; cela est sans exception. Quelques différents moyens qu'ils y emploient, ils tendent tous à ce bout."—*Pascal.*

Mark vii, 21, 22.
2 Peter ii, 14.
Ward: *Outlines of Sociology,* Chapter VII.
Peabody: *Jesus Christ and the Social Question,* Chapter VI.
Spencer: *Principles of Sociology,* Part I, VI and VII.
Jenks: *Citizenship and the Schools,* I, II.

Fourth Day: The Motive of Self-interest

Next, perhaps, in influence to mental and moral inertia is the motive of self-interest. This motive, of course, has many manifestations, and the writers of sociology have enumerated various leading forms in which it appears: the desire for sustenance, for shelter and clothing, the desire for power over others, the desire for the gratification of our intellectual or of our artistic natures, and the numberless other ways in which each of us tries to satisfy his longings for something which he has not yet attained. In the earlier stages of society, the desire for sustenance overrules all others; but as man acquires more and more control over the forces of nature, the need for mere sustenance is so easily met that the desire for wealth and for the possession of artistic treasures, and many other forms of selfish gratification, have taken its place.

In Jesus' day, conditions of living were vastly different, but human motives were largely the same as now. Jesus, doubtless, lived in a mud or plaster hut, probably slept on the roof or on the floor, ate porridge from a common dish with other members of the family, and knew the keenness of desire for many things which we should consider necessities of life; but he also saw clearly the overwhelming power which, thru the opportunity it offers for the gratification of selfish desires, wealth secures over the rich. From the lack of the necessity for denying themselves any of the ordinary things of life, they are often so warped in their natures that they find it difficult, even almost impossible, to adopt the altruistic spirit of self-sacrifice which is demanded from every one who will render true service to his fellows.

Fifth Day: Religious Aspiration

"Oh that I knew where I might find him! That I might come even to his seat!"—*Job* xxiii, 3.

"I am athirst for God, the living God."—*Jean Ingelow.*

Psalm xlii.

Spencer: *Principles of Sociology,* Part I, Chapters XIV, XV, XVI, XXIV, XXV..

Hillis: *Influence of Christ in Modern Life,* Chapter IX.

Fifth Day: Religious Aspiration

Passing by many other motives which exercise a profound influence on society, we may consider briefly that of religious aspiration. This sentiment, coming from the sense that we are surrounded by forces of nature which seem beyond our control, from the consciousness of our physical weakness, and from the knowledge that even our mental and moral natures are subject to overthrow, is probably universal; it may be counted upon by all those who wish to improve society. Among the most savage people we often find this sentiment in the form of a desire to ward off the influence of evil spirits; the same motive, in differing forms of superstition, is found likewise in the highest stages of civilization; but it is also a longing for fellowship with the Divine which has been the characteristic of the highest and noblest lives.

In many instances, individuals who seem to care very little for the religions of the day still feel themselves, especially in times of danger, reaching out beyond any power that they can physically touch or know, to obtain help, if possible, from a Being whom they believe or feel to be supreme and divine. We should keep in mind the fact that the human conception of this Being, whose little understood nature and power have led people to worship even the "unknown God," but who is believed to control nature and society, differs with each shifting phase of civilization.

Among Christian peoples since the days when Jesus revealed him as he is, God has been held to be an all-wise, loving father. Each man's God is, in fact, represented by his ideal of goodness and power. Counting upon this motive of religious aspiration, Jesus, thru his participation in the nature of the divine and of the human, was able to secure and to teach a higher, clearer conception of goodness and power, and hence of the nature of God, than had been given men before. The molding force of this God-ideal upon a humanity longing for a deeper knowledge of things divine was what Jesus counted upon to bring about on earth his kingdom of heaven.

Sixth Day: Group Characteristics

"To understand man, however, we must look beyond the individual man and his actions or interests, and view him in combination with his fellows."—*Carlyle.*

"A large part of all the social action in which many individuals take a concerted part is impulsive rather than deliberate; and, therefore, many of the dramatic events of history have been impulsive social actions."—*Giddings.*

Spencer: *Principles of Sociology,* Part II, Chapters II, III and XI.
Ward: *Outlines of Sociology,* Chapter VIII.
Giddings: *Elements of Sociology,* Chapters XII, XIII.

Sixth Day: Group Characteristics

Heretofore, we have spoken of the motives and characteristics of individuals in society. In speaking of the material on which Jesus worked, we must recognize the further fact that very frequently men in association as groups or societies or nations act in ways quite different from those of individuals. In some, class interests dominate, and the individual sacrifices his personality and his own gain for the sake of others of his type; in other cases the motive of patriotism, which seems often to be the abnegation of selfishness and the embodiment of the purest self-sacrifice, is the dominant motive, the individual identifying himself with his state, so that he seems to wish no separate existence.

Again at times it seems possible for a sentiment or a motive to go not slowly from man to man by the power of individual suggestion, but to sweep thru a whole society by a contagious power of sympathy, so that a revolution that might otherwise cover decades is accomplished in a day.

Keeping in mind, then, these various influences and motives and forces by which societies live and work, we can study to advantage the way in which they were employed by Jesus when he took up his life-work, given him by the Father—the regeneration of the world.

Seventh Day: Review

1. With reference to the complexity of society, and the interdependence of human beings, think out the number of persons in this country and elsewhere who have been employed, directly and indirectly, in furnishing you with the clothes you are wearing and the food you consume in a single day.

2. In reformatories criminals are compelled to adopt regular methods of living. Can a regular way of living repeated from day to day under compulsion become a habit, or must a habit come from voluntary acts?

3. May I give food or money to a beggar from selfish motives? Under what circumstances?

4. Is it possible for any of us to have a normal development outside of society?

5. Does the social force of inertia strengthen or weaken the power of the political "boss"?

6. The Salvation Army is accustomed to keep its converts for a year or two after conversion under the direct influence of the army officers. Why is this necessary? Does such a custom imply doubt as to the sincerity of the conversion?

7. In Dahomey, it was customary on the death of a king for hundreds of his wives and servants voluntarily to sacrifice themselves on his funeral pyre. Was this act done thru the power of religious aspiration?

8. If persons not Christians adopt the tenets of the Christian faith from fear of future punishment, is this selfish motive to be commended? Will fear for self be as effective in elevating the moral and religious character of the convert as reverence and love? Does the former ever lead to the latter and the higher?

STUDY II

Jesus' Preparation for His Work

"And Jesus advanced in wisdom and stature, and in favor with God and men."—*Luke* ii, 52.

"Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."—*John* xiv, 10.

First Day: His Surroundings

"Nazareth est un délicieux sejour, le seul endroit peut-être de la Palestine où l'âme se sente un peu soulagée du fardeau qui l'oppresse au milieu de cette désolation sans égale. . . . Tel fut l'horizon de Jésus. Ce cercle enchanté, berceau du royaume de Dieu, lui représenta le monde durant des années."—*Renan.*

Matthew iii, 1-6.
Mark ii, 1-5; vi, 2; xii, 1, 2.
Mathews: *History of New Testament Times in Palestine.*
Stalker: *Life of Jesus Christ,* Chapter II.
Rhees: *Life of Jesus of Nazareth,* Part I, Chapter I.
Edersheim: *The Life and Times of Jesus the Messiah,* Book I, and Book II, Chapter IX.
Sanday: *Outlines of the Life of Christ,* Chapter II.

First Day: His Surroundings

In briefly sketching the conditions surrounding Jesus in his youth and during his preparation for his work, it is as a man that we shall consider him. For the sake of our study we assume that his character developed in the normal human way into the divine purity and strength of his perfect manhood, while we bear in mind, of course, as we have already said, his own conviction concerning the contribution to this development which was received from his communion with the Divine Father, as manifested at various times in prayer (Luke xi, John xvii). It is only thus that the study of his preparation will be primarily helpful to us as students of social principles seeking for help in our life-work.

Jesus lived at a time of political and religious unrest, and his home was among a people near the outskirts of Judaism. Subject to Roman rule, the Hebrew race in its various sects, Sadducees, Pharisees, Essenes, Zealots, represented different degrees of political disaffection and bitterly different interpretations of the old religion. The blind intolerance of Judaism, concentrated and virulent about Jerusalem, was, in Galilee, softened by a mingling of Gentile population; and far from the center of dogmatism, the religious influences were less formal and more spiritual. The Galileans were no pedants, but were simply, fervently, imaginatively religious. Angels and devils and good and evil spirits were, for them, everywhere. Life had many a wonder and a mystery.

In marked contrast to barren Judea was the hill country of Galilee. The village of Nazareth lay in the valley of the mountains of Zebulon, on the great highway leading outward into the Greek and Roman world, as well as to the civilizations of Babylon and Persia. Its small mud or plaster houses, windowless, roofed with thatch or husks, and built on narrow, crooked, hillside streets, were saved from ugliness by a profusion of vines and overshadowing fig trees and by a luxuriant surrounding growth of olives, pomegranates, orange groves and blossoming cactus hedges. Back from the village in all directions stretched plains and mountains old in Jewish story, whose very names—Carmel, Megiddo, Hermon, Esdraelon—were redolent of sacred tradition; while seen from the upper hillsides, twenty miles to the westward, but in clear view, lay the blue Mediterranean. Life in the village was simple; but nature was gracious, and serenely beautiful.

Second Day: His Training

"And he went down with them, and came to Nazareth; and was subject unto them."—*Luke* ii, 51.

"And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son?"—*Matthew* xiii, 54, 55.

"I came forth from the Father, and am come into the world."—*John* xvi, 28.

Luke ii, 40-52; iv, 16-30.
Mark vi, 1-6.
Rhees: *Life of Jesus of Nazareth,* Part I, Chapter V.
Gilbert: *Student's Life of Jesus,* Chapters III, IV, V.
Stalker: *Life of Jesus Christ,* Chapter I.
Fairbairn: *Studies in the Life of Christ,* Chapter III.

Second Day: His Training

Jesus' birth was humble, from the point of view of his day; his home life simple, frugal and wholesome. In the village circles, where there were probably slight differences in rank or wealth, his parentage and his trade were doubtless held in considerable respect. His parents were pious Jews, and in the home he must have received the rudiments of his knowledge of the Scriptures. Jesus was apparently the eldest in a large family. After the death of his father, which is supposed to have been not long after Jesus' first visit to Jerusalem, since Joseph does not again appear in the Gospels, he was probably its main support. The social life of a large family and the early responsibility for its care must have exercised large influence in humanizing his attitude toward the world and in emphasizing the thoughtful seriousness of his character.

The life of the village, too, clustering about the wells, the shops, and the synagogue, was a rich source of social training. While its range was narrower than that of a city, it possibly brought the chance for deeper insight into character, for here intercourse was more intimate and personal. And thru the varied Oriental and Roman life passing along the great highway from the Far East to the Capital of the West, he was not without a glimpse into the external world.

His religious training, begun in the home, was doubtless continued under the tutelage of the "reader," and in the services and discussions of the synagogue. As a Pharisee he was trained to think of the spiritualization of form, and as a Galilean his religious impulses were imaginative and spiritual. He was apparently not trained in the schools of the great teachers. Unlearned in the subtleties of the law, the pride of the Jerusalem pedant, his training, religious and social, led him to seek the meaning of life: and for that search the Scriptures were an inspiration; his social life and duties kept his attitude sane and human; and the intervals of undisturbed thought in the open fields and on the quiet mountainsides, and his habit of prayer, brought him a knowledge of his own heart and an insight into the heart of God. Thruout his life this intimate oneness with the Father is seen in his frequent communion with him, in his certainty of the Father's will, in his teaching the true spirit of prayer to his disciples, in the positiveness with which he spoke and taught. "He spoke as one having authority and not as the scribes."

THIRD DAY: His Character

"I am the light of the world."—*John* viii, 12.

"But far more potent than his word is his wonderful personality. It cannot be defined; names and titles utterly fail to do justice to it. The subtle influence cannot be explained; it can only be felt. The hearts of men burn within them, when he talks with them in the road. When he breaks to them the bread of life, their eyes are opened; and though he vanishes from their sight, they can never forget him. To have once come under his spell, is to be his forever. To know him is to love him."—*Schmidt.*

MATTHEW ix, 36; xxii, 15-46.
MARK ii, 23-28.
LUKE iv, 16-30; xi, 37-41.
RHEES: *Life of Jesus of Nazareth,* Part III.
STALKER: *Life of Jesus Christ,* pages 128-139.
HILLIS: *Influences of Christ in Modern Life,* Chapter IV.
PEABODY: *Jesus Christ and the Christian Character,* Chapter II.

Third Day: His Character

However we may consider his surroundings and his early training to have influenced Jesus' mission, those influences were of little moment compared with the strength and individuality of his own character. Many a soul makes small response to the grandeur of lofty mountains or to the simple beauty of familiar life. Jesus looked upon nature and humanity with observant eyes and with deep spiritual insight.

His knowledge of the human heart was a source of power. He felt the joys and sorrows of others; he understood their weaknesses and their capacities for good. He was full of sympathy and the desire for service. Yet this tender consideration for others harbored not the shadow of weakness. His personality, gracious, winning, and, to those able to understand him, irresistibly attractive, was capable of flaming into vehement denunciation of those who, as hypocrites, were misleading others, or who, from selfishness, turned their eyes away from the light that he felt to have been given him in a supreme degree.

Jesus was sure of himself. He felt, he knew, that his spiritual insight had pierced to the heart of life, and that he was at one with God. To the assertiveness of an intellectually dominant race, such as the Hebrew has ever been, Jesus added the tremendous self-confidence of his own personality. Having studied the highest teaching of the prophets and knowing his own deeper and truer conceptions of the divine and of man's relations with God, feeling himself right, at one with the Father, and seeing with clear vision God's purposes for the development of man, he felt no hesitancy, no self-distrust. His self-confidence became so perfect that it was never a matter of obtrusive self-consciousness. His mission was his life. Men saw the meek and lowly Jesus, but they felt also his colossal strength, and therein the reason for his self-trust. They naturally felt him superhuman, and in his divine strength they found him trustworthy. Jesus was a light to men because in his character lies all that appeals to humanity in its noblest moods, as purest, strongest, best—as most divine. He fills men's highest conception of goodness, purity, power. He is thus in his character the full explanation, the revelation of God.

Fourth Day: Jesus and the Messiahship

"There was the true light, even the light which lighteth every man, coming into the world."—*John* i, 9.

Matthew iii, 15-17.
Luke ii, 49.
John ii, 16; viii, 16; x, 15, 38.
Sanday: *Outlines of the Life of Christ,* pages 25–29.
Rhees: *Life of Jesus of Nazareth,* Part I, Chapter VII.
Schmidt: *The Prophet of Nazareth,* Chapter IV.
Mathews: *The Messianic Hope in the New Testament,* Part II, Chapters IV, V, VI.

Fourth Day: Jesus and the Messiahship

The Psalms and the Prophets, with their lyric depth of feeling, and their golden imaginings of a glorious future for the race, were familiar to Jesus. By the rumors of near salvation for his people thru certain enthusiasts who had claimed messiahship, his interest must have been deeply stirred. As he read and as he sought to understand the real character of a leader who should save his people and inaugurate a more exalted life for men, and as, with his keen insight into the deepest springs of human action, he pondered the lives and characters of those who had proved false prophets, he must have come to an understanding of the causes of their failure. They had not spiritual insight into truth; they did not recognize real greatness in human service; they were not themselves without weakness and sin.

And in the steady work of the shop, or in quiet hours on the mountain-side, a grander, more spiritual meaning of ancient visions and prophesyings doubtless came to him. As a lad, probably, Jesus, with simple directness, had come to think of God as Father (an illuminating commentary upon the character of his earthly father) and of his relation to him; and the name on Jesus' lips was significant of all strength and wisdom and righteousness and loving kindness. To him this was the natural conception; but, loving the Father and feeling himself loved in return as he saw no one else felt, he recognized its height and depth beyond the conception of any other seer or prophet. He recognized within himself the spirit of purity and goodness and loving kindness that made him one in heart with God. And, the necessity for the first service ended, he laid aside his tools in the village shop and went to call all men to be his brothers, and children of his Father. Thus only could he save his people.

Fifth Day: John's Preaching and the Baptism

"He that cometh after me is mightier than I, whose shoes I am not worthy to bear."—*Matthew* iii, 11.

Matthew iii, 1-17; xi, 2-15.
Mark i, 1-11.
Luke iii, 1-21.
John i, 6-36.
Harnack: *What is Christianity?* Lecture III.
Sanday: *Outlines of the Life of Christ,* pages 34-42.
Stalker: *Life of Jesus Christ,* Chapter III.
Rhees: *Life of Jesus of Nazareth,* Part I, Chapters VI, VII.
Fairbairn: *Studies in the Life of Christ,* Chapter IV.
Mathews: *Messianic Hope in the New Testament,* Part II, Chapter II.

Fifth Day: John's Preaching and the Baptism

Shortly before the time of Christ, the appearance of several enthusiasts, stirred by the political subjection of the nation and the low ebb of its religious life, had quickened the messianic hope thruout Palestine. These men had dreamed of political restoration, and they had proved false prophets.

The hope of the Messiah had stirred the heart of John, but his earnest eyes saw deeper needs than the political ones. Like Jesus, he recognized that it was a moral, a spiritual regeneration that must come; like Jesus, too, he saw that the forces most opposed to spiritual regeneration were in the very citadel of formal religion. John felt that the Messiah must be a spiritual leader, and that admittance into his kingdom would be conditioned upon entrance into a genuine and better spiritual life.

And there John's vision ended—ended in no small-souled satisfaction with a half sight of truth, but with sad and humble acknowledgment of its inadequacy and an eager desire for further light. John, in his lonely desert and his somber thought, had seen the beginnings. Jesus, with deeper vision, came from his life of service to confirm John's thought and carry it infinitely further. As the two talked together, each exalted by an eager desire to uplift humanity, John must have recognized the deeper truth that he had not been able to fathom, and must have seen in Jesus that majesty and guileless beauty of character, the appreciation of which reveals the greatness of John's soul. Jesus acknowledged John's measure of truth, and in token was baptized. John recognized Jesus' diviner truth, and reverently bowed before it.

Sixth Day: Plans for His Kingdom

"And he was in the wilderness forty days, tempted of Satan." —*Mark* i, 13.

Matthew iv, 1-11.
Mark i, 12, 13.
Luke iv, 1–13
Sanday: *Outlines of the Life of Christ*, pages 42–45.
Stalker: *Life of Jesus Christ*, pages 61-66.
Schmidt: *The Prophet of Nazareth*, Chapter XI, and page 262.
Fairbairn: *Studies in the Life of Christ*, Chapter V.

Sixth Day: Plans for his Kingdom

His power recognized, at least in part, by himself, and the first step in its public acknowledgment taken in his baptism by John, Jesus went alone into the desert to think out plans for his life and to struggle for complete self-mastery. Was his life, in truth, to be one of service in the establishment of a better order of living for man? If so, how was his power to be used in most effective service? Three temptations to abandon his plans, or to temporize in his methods, apparently suggested themselves to him.

He might use his power in winning the comforts and gratifications of life. With his gifts he could easily succeed. And, too, must he not, first of all, care for his own life and make comfortable provision for its preservation, that he and his insight into truth might not perish by untimely death? Even if he were not to live for self, could he not best serve others by making them comfortable physically? But Jesus saw deeper. Man could not live by bread alone. If need be, not merely luxury, but even life must be sacrificed that he might be of service in the spiritual uplifting of humanity; and his disciples must not follow his teaching to secure physical comforts, loaves and fishes.

Again, he might use his power to dazzle the world. He might do works of immediately compelling genius and win fame. To a man of ability this desire appeals more strongly; and again, once prominently before the eyes of his people, he would have large audiences for those great truths that were to regenerate mankind. But Jesus saw deeper. He saw the selfishness of the method and quickly recognized its superficiality. Real service was not so wrought.

Last and greatest, came the temptation to seek temporal power over men, probably the most powerful desire of strong men and their utmost alluring temptation. It is pleasant to rule; and could not rulers of the kingdoms of the world compel their subjects to live better lives? Was it not his duty to seek power as a most effective means of service? But Jesus saw deeper. All real regeneration must begin at the bottom and work upward, and each soul must make its own decision as to entrance into the better life. Effective service must seek the field of the individual human heart and spend itself in willing sacrifice to help men help themselves.

Seventh Day: Review

1. Does natural scenery or a country's topography affect appreciably the character of a people or their political characteristics? If so, find illustrations.

2. What contrast was there between Galilee and Judea in external characteristics of the country? In the character of their peoples?

3. How may Jesus' home life and the life of the village have influenced his attitude toward men? Does city life or country life give to able young men the keener insight into human nature?

4. What were the elements of his religious training?

5. What were the striking elements of Jesus' character? What is the difference between egotism and supreme self-confidence such as that of Jesus? Is self-confidence a necessary element in greatness of character? In what fields of activity may a man be great without self-confidence?

6. What was the spiritual relationship between John and Jesus?

7. In what different ways was the nobility of John's soul shown?

8. Did Jesus come to think of himself as the Messiah? Give your special reasons for your answer.

9. What, in your judgment, is the significance of each of the temptations? There are various interpretations.

10. Could a warrior ever succeed as the leader of a great social reform? If so, of what kind of reform?

STUDY III

Jesus' Conception of His Social Mission: Its Relation to the State

"I am come that they might have life, and that they might have it more abundantly."—*John* x, 10.

First Day: Jesus to Found a New Kingdom

"And I appoint unto you a kingdom, even as my Father appointed unto me."—*Luke* xxii, 29.

"And of his kingdom there shall be no end."—*Luke* i, 33.

Jeremiah xxxiii, 15, 16.
Daniel ix, 25.
Matthew iii, 2, 11, 12; iv, 17, 23.
Mark i, 15; iii, 13-19.
Luke iv, 43.
Sanday: *Outlines of the Life of Christ,* pages 76 ff.
Harnack: *What is Christianity?* pages 52-62.
Fairbairn: *Studies in the Life of Christ,* Chapter VI.
Mathews: *Social Teachings of Jesus,* Chapter III.
Hyde: *From Epicurus to Christ,* Chapter V.

First Day: Jesus to Found a New Kingdom

The Jewish race had looked forward to political deliverance and aggrandizement under an anointed one, a prince; John the Baptist had preached repentance in preparation for the coming of the kingdom, conceived of as a stern judgment and a final separation of the good from the evil; Jesus likewise spoke of his kingdom, the kingdom of God, the kingdom of Heaven, but with a new, greater and deeper significance. The Messiah of the Hebrews was to renew the glories of David and Solomon; Jesus' conception was of a kingdom whose glories were to be of another and far higher order.

Jesus, with an insight into God's nature and purposes which became a new revelation of God to men, could not and would not use his powers in the founding of a kingdom which should be for his own earthly glorification. His work was to be the redemption of the world. His kingdom must go deeper than mere political form; it must put a new soul into society. His was a conception of a power and glory that, coming from Jewish sources, thru a kingdom more subtly powerful and more exalted than those dreamed of by any of his predecessors or compatriots, should come in time to rule the whole world. We must enter into an understanding of the nature of this kingdom.

SECOND DAY: The Nature of the Kingdom: Its Constitution

"Recollect that you were born for the duties of society."—*Marcus Aurelius.*

MATTHEW v; vi; vii; xiii, 44-48.
MARK xii, 28-31.
LUKE vi, 20-49.
FAIRBAIRN: *Studies in the Life of Christ,* Chapter VI.
SANDAY: *Outlines of the Life of Christ,* pages 50 ff.
MATHEWS: *The Social Teaching of Jesus,* Chapter III.
HARNACK: *What is Christianity?* pages 52-62.
HYDE: *From Epicurus to Christ,* Chapter V.
SCHMIDT: *The Prophet of Nazareth,* pages 296 ff.

SECOND DAY: The Nature of the Kingdom: Its Constitution

This kingdom that was to rule the world Jesus usually spoke of, not as a life to come, but as a way of living in this life; not as a new state founded by the violence of revolution and civil war, but as a spiritualizing and ennobling force within the souls of individuals, a force that should gradually, thru the bettering, the perfecting of individuals, result in a regenerated social order.

Jesus' spiritual kingdom, like every government, had its fundamental principles; and basic among these was the Fatherhood of God. God was the just and all-powerful judge; but he was also much more—he was the loving father whose sternness was but the result of his desire for the good of his children, and whose deepest joy was in their true welfare.

As God was the father of all, all men thereby were brothers; and the responsibility to God, the Father, entailed a responsibility toward all the Father's sons, toward society. Thus the significance of Jesus' great teaching of the Fatherhood of God and the Brotherhood of Man was a new emphasis upon the social relationships, a clearer and firmer note of social duty than had ever before been sounded. Such was the nature of the kingdom.

THIRD DAY: Admission to Citizenship in the Kingdom

"The fear of Jehovah is the beginning of knowledge."—*Proverbs* i, 7.

"I am the way, and the truth, and the life: no man cometh unto the Father, but by me."—*John* xiv, 6.

> "'To him who wears the cross,' he said,
> 'The first great law is—To Obey!'"
>
> —*Schiller.*

MATTHEW v, 3-12, 20, 48; vi, 33; vii, 1, 2, 7-12, 21; xiii, 23.
JOHN iii, 1-13; xiv, 6.
SANDAY: *Outlines of the Life of Christ*, pages 85, 86.
HARNACK: *What is Christianity?* pages 70–78.
PEABODY: *Jesus Christ and the Christian Character*, Chapter III.
HYDE: *From Epicurus to Christ*, Chapter V.

THIRD DAY: Admission to Citizenship in the Kingdom

To citizenship in Jesus' kingdom were to be admitted only those who recognized their responsibility toward God and toward man, for the betterment of life and thus for the regeneration of the world. Into a civil state one is born; but entrance into Jesus' kingdom must be voluntary, an open-eyed choice of the better way.

And Jesus proclaimed himself to be the way. To be admitted a citizen of his kingdom one must recognize his teaching as a profound insight into and a revelation of the spirit of God, and must take Jesus' character as the ideal of beauty, truth and righteousness.

Conversion (by derivation, a turning about, *conversio*) means the conscious change of purpose from that of seeking the gratification of one's own selfish desires to that of doing the will of the Father as shown by Jesus—or of devoting one's self deliberately to the service of others. Of course, this fundamental change of purpose implies repentance, i. e., the recognition of the evil of the former course and the "life-giving change of the inner man"; but the essence of conversion is the surrender to God's will, as shown by belief, purpose, act. The surrender brings, of course, the joy of citizenship in the kingdom when the happiness of the new life becomes manifest. "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isaiah i, 16, 17). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matthew vii, 21). "Except a man be born again he cannot enter the kingdom of God" (John iii, 3).

The whole-hearted recognition of this ideal of a pure and helpful life, vitalized by love of God and man, and the deliberate determination to follow him, Jesus seems to have taught as the necessary condition of admittance into the kingdom. The intense earnestness of Jesus' appeal to a higher life leaves little doubt as to the individual's responsibility in securing his admittance into that life, or the life-giving happiness of the new relationship. "I am come that they might have life, and that they might have it more abundantly" (John x, 10). "My disciples may have my joy fulfilled in themselves" (John xvii, 13).

FOURTH DAY: The Method of Growth of the Kingdom

"It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."—*Luke* xiii, 21.

> "The old order changeth, yielding place to new,
> And God fulfils Himself in many ways."
>
> —*Tennyson.*

MATTHEW v, 14-16; vi, 1-4; vii, 5, 6; xiii, 3-43.
FAIRBAIRN: *Studies in the Life of Christ,* Chapter VI.
GIDDINGS: *Elements of Sociology,* Chapter XII.
PEABODY: *Jesus Christ and the Christian Character,* Chapter IV.
HILLIS: *Influence of Christ in Modern Life,* Chapter II.
SCHMIDT: *The Prophet of Nazareth,* pages 296 ff.

Fourth Day: The Method of Growth of the Kingdom

The growth in power of the ideas of Jesus was to be, like other spiritual or social movements or growths, very gradual, and thru the influence of one soul upon another. Christianity was not to be promoted by warfare and conquest. No force was to be used save the compelling force of noble teaching and of a strong and beautiful example. Jesus, in his commandments to avoid even the thought and desire of evil, does not ignore the deadly results of sin. No appeal was made to motives of popularity or wealth or power; for the call was to a higher personal life and to a realization of social duty. Jesus' spirit, entering into the life of his followers, would slowly, as their numbers increased, and as his spirit became a larger factor in their lives, come to raise the whole level of society toward the purity and goodness of God. Seneca said wisely: "Men trust their eyes rather than their ears. The effect of precept is slow and tedious, that of example is quick and effectual."

Jesus laid down only the foundation principles of his kingdom. Indeed, his kingdom was, itself, the fundamental principles of living—the leaven and the mustard seed. A stark doctrine, elaborate, systematized, concrete, would have wrought failure by its very finiteness. Jesus brought life. Churches, creeds, social institutions, manners of living—all the various methods of applying his basic ideas to the varying conditions of life, Jesus left to the determination of times and places, to the conscience of his followers. His were the fertile principles of life and growth, whose immediate application was for individuals, sects, countries, and races.

Fifth Day: Jesus' Authority in His Kingdom

"And I, if I be lifted up from the earth, will draw all men unto myself."—*John* xii, 32.

"No one cometh unto the Father, but by me."—*John* xiv, 6.

Matthew iii, 13-17; v, 38, 39; xii, 1-8.
Mark ii, 5; xi, 15-17.
John vi, 35, 40; xiv, 6.
Rhees: *The Life of Jesus of Nazareth*, Part III, Chapters II, III.
Hillis: *Influence of Christ in Modern Life*, Chapter IV.
Schmidt: *The Prophet of Nazareth*, Chapter XIV.

Fifth Day: Jesus' Authority in His Kingdom

In his teaching, Jesus rested upon his own authority as absolute. He did not hesitate to place his own word above the Mosaic law; he proclaimed his message now as his own, now as his heavenly Father's, with no distinction; he taught his disciples to look to him as their only means of entrance into the higher life ("I am the way, the truth and the life; no man cometh unto the Father but by me."—John xiv, 6)—a colossal assumption surely, if he were but a man; a clear statement and a challenge to all the ages, sublime in its boldness, but justified by the divine greatness of his character, the matchless sublimity of his teaching, and proved to succeeding generations by the historic success of his work.

It was Jesus' relation to his Father upon which he based his authority. Just as (tho in a much feebler way) we feel, in rare, exalted moments, at one with some friend deeply loved and perfectly understood, Jesus had always a glorifying sense of his oneness with God. He felt his own glowing ideals of truth and goodness to be those of God, to be God's character. Jesus and his Father were one in thought and purpose. In his kingdom our knowledge of the divine law comes thru his teachings, and he does not hesitate to go into the depths of our hearts with his searching commands.

And Jesus was the great teacher. His simple followers would have been unable to grasp coldly detached ideas, ethical or religious principles. To all natures, simple or complex, the personal embodiment of the idea brings the strongest appeal. Real, lasting teaching comes thru the vital thrill of a strong personality illustrating its own teachings—or embodying them. To accept Jesus' character as the ideal, and to try to emulate it, this it is to acknowledge the authority of Jesus and to come under the sway of his kingdom, to know God.

Sixth Day: Relation of His Kingdom to the State

"All human affairs are connected with the divine."—*Marcus Aurelius.*

Matthew xvii, 24-27; xxii, 15-21.
Seeley: *Ecce Homo,* Chapters III-VII.
Mathews: *Social Teaching of Jesus,* Chapters III, V, IX.
Speer: *The Principles of Jesus,* Chapters XLIX, L.
Hillis: *Influence of Christ in Modern Life,* Chapters I, II.

Sixth Day: Relation of His Kingdom to the State

Profoundly as it was, in time, to affect all government and the whole social order, Jesus did not set up his kingdom in opposition to the state. He was scrupulous in conforming to the demands of the government under which he lived, for he would cause none to stumble over non-essentials. His was the rare wisdom that led him to see the trivial or temporary for what it was, and to save his scorn or his enthusiasm for what was essential and lasting. Important as was the state, it stood as nothing compared with the kingdom of God and its righteousness.

As it was with governments, so it was with creeds and churches and forms of society. They were left to be developed or modified by the growth of a Christian public sentiment. Civil government for the protection of life and property would have little essential conflict with Jesus' kingdom of spiritual development. They were different fields, with different aims and different methods; but as the ideal of Jesus came to dominate the world, they would come more and more to be the motive principles of political forms and of social order.

Seventh Day: Review

1. How did Jesus' conception of his work differ from the popular idea of the Messiah's mission?

2. Do you think that Jesus looked ahead to the regeneration of the world by his teaching? Give your reasons.

3. What is the social significance of the idea of God as Father?

4. Was Jesus' death an atoning sacrifice or an inevitable result of his self-sacrificing life, or both? Is the thought of a debt of human sin paid by the death of Jesus consistent with the idea of God taught by Jesus?

5. How significant are creeds and churches in the development of the kingdom? Thru the Dark Ages could there have been a more effective way of conserving the ideas of Jesus?

6. Can the application of Jesus' perfect principles to every-day living or to work-a-day forms and institutions be in any case perfect? Think out reasons for your answer.

7. Upon what was Jesus' authority based?

8. Is the greatest self-confidence the necessary characteristic of the greatest leader?

9. How did Jesus put into practice the first principle of successful teaching, the use of personal influence?

10. Are the state and Jesus' kingdom entirely separate? Should they be so?

11. Should the relations of church and state be the same in all countries?

STUDY IV

The Principle of Individual Responsibility: Its Social Significance

"For whatsoever a man soweth, that shall he also reap."—*Galatians* vi, 7.

"Forgive us our debts, as we also have forgiven our debtors."—*Matthew* vi, 12.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven."—*Matthew* v, 19.

First Day: Twofold Responsibility of the Individual

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."
—*Shakespeare.*

Matthew v, 3-16, 43, 44.
Luke x, 27.
Speer: *Principles of Jesus,* Chapter XXX.
Peabody: *Jesus Christ and the Christian Character,* Chapters III, IV.
Mathews: *The Social Teaching of Jesus,* Chapters VIII, IX.

First Day: Twofold Responsibility of the Individual

A central thought of the teaching of Jesus is that of individual responsibility. No man can put the responsibility for his sins upon another. It is himself alone who will be held accountable. This individual responsibility that Jesus taught has two aspects: the duty of self-development, that of cultivating a pure heart and a right attitude toward God; and the duty of helpfulness toward others. The fulfilment of the first is a prerequisite of all genuine helpfulness and true social service; for the seed of the kingdom was planted in the individual hearts of men. One soul cannot do true Christian work upon another until it is itself made strong and pure and helpful by coming, thru the ideals of Jesus, into harmony with God. It is the duty of each human being to decide for himself, to be meek and reverent toward all things truly great and good, to desire purity and peace, to love the Father and to seek comfort in trusting him. As the Fatherhood of God is the basic principle of the kingdom, so the establishment of a right relationship with the Father is the first duty of the individual life.

Then, according to the teaching and life of Jesus, comes the second duty, a necessary consequent of the fulfilment of the first, and the first stage in the open-air growth of the little seedling of the kingdom. This is a glad, helpful acknowledgment of fraternal relationships, the assumption of social responsibilities. The poor, Jesus said, were to be succored, enemies forgiven, children treated tenderly; mercy is to be shown to the weak and to the erring, peace-making is to quiet discord, and all harsh judgments are to be withheld. The very air and sunshine and dew of the kingdom are to be service; and the individual who enters the kingdom must of his own will take up the work.

"Heaven deals with us on no representative system. Souls are not saved in bundles. The Spirit saith to the man, 'How is it with thee? thee personally? Is it well? Is it ill?'"—*Emerson.*

SECOND DAY: Individual Responsibility for the Use of Opportunity

"Vanity it is, to wish to live long, and to be careless to live well."—*Thomas à Kempis.*

"The one thing in the world, of value, is the active soul."—*Emerson.*

LUKE xix, 12-26.
MATTHEW xxv, 1-13.
MARK viii, 34-38; xiii, 33-37.
HILLIS: *Influence of Christ in Modern Life,* Chapter II.
HARNACK: *What is Christianity?* pages 70-78.
PEABODY: *Jesus Christ and the Christian Character,* Chapters II, III.

Second Day: Individual Responsibility for the Use of Opportunity

All talent, all social power and influence, are opportunities for service, and for the use of such opportunities every man is held accountable.

Meager opportunity is no excuse for neglect. Whether great or small, that is at times only a matter of God's disposing; for it the individual often does not have the responsibility. The Father, with the infinite mercy and sympathy and insight revealed by Jesus, may be trusted to remember that. But at times we, as individuals, do have the responsibility; and, at any rate, the good and the power within us are there not to be neglected and killed, but to be used, however modestly, and in the using to grow. The aim is the development of the spirit of service, the true and Christian spirit, not merely the amount of service rendered.

For this use of opportunities is necessary not only to the spread of Jesus' kingdom thruout the world, but also to the growth of the individual character. It is necessary to the spread of the kingdom, for thru service the kingdom is to grow; but just as surely is it necessary to the individual, for only by the application of those principles, set germinating in the heart, to the work of living and serving, can life come to ennoble character. Jesus brought life—the principles of the Higher Life. "I am come that they might have life." The individual is responsible for its nourishment and life-developing exercise. With such principles recognized, yet unapplied to daily opportunities, the hold upon the ideal of Jesus weakens, the vision of the face of God fades, and the soul loses its chance for the Higher Life.

THIRD DAY: Independence in Judgment Regarding our Duties

"I am the captain of my soul."—*Henley.*

"That tower of strength
Which stood four-square to all the winds that blew."
—*Tennyson.*

"Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."—*Emerson.*

LUKE v, 27-39; xii, 57.
JOHN xiv; xv; xvi.
SPEER: *Principles of Jesus,* Chapter XLI.
HILLIS: *Influence of Christ in Modern Life,* Chapter XIV.
MATHEWS: *Social Teaching of Jesus,* Chapter IX.
PEABODY: *Jesus Christ and the Christian Character,* Chapters II, III.

Third Day: Independence in Judgment Regarding our Duties

Responsibility as to duties is based upon independence of judgment. By the example of Jesus and by his method of training the disciples, independence in judging right and wrong is itself held up as a duty. And it is to be no superficial judgment, but the result of thought and care, for Jesus looked deep into the heart of things and sought to teach his followers so to look. Consider his teaching regarding the Sabbath. He did not rely upon the customs of his day; he looked for the true significance of the Sabbath. In thoughtful, careful study, then, illumined by an ever-present consciousness of the relationship of God to his children, is to be found the basis of right judgment.

Jesus brought more abundant life; and as one of the principles of this life (life which is growth) is service, so another is independence in the recognition of duty and responsibility in the assumption of duty. No stereotyped customs or generally accepted code of morals or manners are to take the place of individual judgment. We need not object to customs because they are common; but we are to judge them, not accept them without thought. True, Jesus always taught his disciples to look to him as an example. But even that did not preclude, but rather entailed independence of judgment; for Jesus stood for and taught only great principles and lofty ideals. Their application to living, to the performance of daily duties, was left to develop the hearts of his followers. Imbued with the Christian spirit, and unblinded by customs, untrammeled by prejudices, even unaided by specific directions from the Master, they must learn to recognize duties.

This was a principle of growth of individual character. But if we judge freely, we must grant to others the same privilege. Hence arises the principle of tolerance in social as well as in religious matters. So, too, from the principles of individual responsibility, independence and tolerance, come all free forms of government. Jesus is in reality the founder of free governments.

FOURTH DAY: Religious Forms and Christian Duties

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, mercy, and faith."—*Matthew* xxiii, 23.

MATTHEW vi, 1-8.
MARK ii, 18-22.
LUKE vi, 1-11.
SPEER: *Principles of Jesus,* Chapter IX.
HARNACK: *What is Christianity?* pages 63-70.
PEABODY: *Jesus Christ and the Christian Character,* Chapters VII, VIII.
MATHEWS: *Social Teaching of Jesus,* Chapter IX.

Fourth Day: Religious Forms and Christian Duties

A dominating tendency in most human beings in their social relations is that toward formalism. Social courtesies, originally the expression of kindliness of heart, have too often come to be mere cold formalities; social life is crystallized into a certain amount of give and take, and all one's strength and an extravagant amount of money are expended to keep the social "debts" paid; public duties stultify into blind allegiance to party or to the political boss—all because intellectual apathy or inertia is not overcome and underlying principles have been forgotten. Even in the highest things of life this tendency is marked. Church-going, Bible-reading, family worship, even private prayer, too often become mere ceremonies, the spirit gone. Yet perhaps they are still regarded as duties.

It is true that good things should become habitual. A moral economy is as necessary to growth as is intellectual or physical economy. But when social, political or religious habits seem to conflict with duties toward one's self or one's neighbor, the teaching is clear—we must look back to the principles upon which the habits are based, we must consider what course will count most in the development of the highest life and in service to society; we must be independent in our judgments; and we, and we alone, are responsible for the decision. We cannot place that responsibility upon the shoulders of ruler, pastor, or friend. Tho we may welcome advice (and it is generally wise to seek advice), we must make our own decisions. This is hard work, but it is the necessary condition of moral and spiritual as well as of intellectual growth.

Fifth Day: Relation of the Church to Christian Living

"So we, who are many, are one body in Christ."—*Romans* xii, 5.

"To be of no church is dangerous."—*Samuel Johnson.*

"Purity of heart and life, Christ's spirit of love towards God and man; this is all in all. This is the only essential thing. The church is important only as it ministers to this; and every church which so ministers is a good one. . . . The church which opens on heaven is that, and that only, in which the spirit of heaven dwells. The church whose worship rises to God's ear is that, and that only, where the soul ascends. No matter whether it be gathered in cathedral or barn; whether it sit in silence, or send up a hymn; whether the minister speak from carefully prepared notes, or from immediate, fervent, irrepressible suggestion."—*Channing.*

Luke xiii, 10-16.
Philippians iv, 8.
Hillis: *The Influence of Christ in Modern Life,* Chapters I and XV.
Mathews: *The Social Teaching of Jesus,* Chapter IX.
Peabody: *Jesus Christ and the Christian Character,* Chapters VII, VIII.

Fifth Day: Relation of the Church to Christian Living

With the soul directly responsible to God, and with service to society as the highest duty, our relation to the church is sometimes a matter for most thoughtful consideration. With the church have been and are connected in our day most men of the highest character. Few of us see clearly. What the best people (those who have come nearest to living the Christian life) think on matters of moment is apt to be right, and the result of their experience is worthy of careful and reverent consideration. Surely the church has much to offer that is pure and lovely and of good report, and usually our opportunities for the most helpful service are increased by church relationships.

But neither to man nor to institution may we surrender our own judgment and still live—live the growing life that Jesus brought. From the wisdom and experience of the church we should gladly seek advice, but Jesus holds us responsible for independent judgment. There is often danger that, when we have joined a church, we shall feel our responsibility lifted, and that, drifting with the customs of our church, we shall let its forms of worship satisfy us, not realizing that forms of worship in themselves are not service. Be not like the Pharisees, "for they say and do not." The wise preacher should be to us as the lawyer or the physician, one from whom we seek counsel, tho counsel on questions more essential than those of financial or physical ills. The church, the Sabbath, the glorious traditions of good men and Godward movements—all were made for man, not man for them. And to the service of humanity performed by them is it not the individual responsibility of each would-be member of the kingdom to add his thoughtful service in the measure of his strength?

Sixth Day: Individual Responsibility in its Relation to our Habits and Beliefs

"Our first concern is at home, our chief work is in our own breasts. It is idle to talk of our anxiety for other men's souls if we neglect our own. Without personal virtue and religion we cannot, even if we would, do much for the cause of Christ. It is only by purifying our own conceptions of God and duty that we can give clear and useful views to others. We must first feel the power of religion, or we cannot recommend it with an unaffected and prevalent zeal. Would we, then, promote pure Christianity? Let us see that it be planted and take root in our own minds, and that no busy concern for others take us from the labor of self-inspection and the retired and silent offices of piety."—*Channing.*

Matthew x, 24, 25; xi, 15, 18, 19.
Ephesians vi, 10, 11.
Philippians ii, 12-16.
Hillis: *Influence of Christ in Modern Life,* Chapter IV.
Harnack: *What is Christianity?* pages 117-124.
Peabody: *Jesus Christ and the Christian Character,* Chapter IV.

Sixth Day: Individual Responsibility in its Relation to our Habits and Beliefs

The casting of responsibility for spiritual growth upon the individual sometimes, superficially, appears to result in impractical or careless or wicked habits of living, harmful to society. The orthodox Jews, perhaps very honestly, thought Jesus a wine-bibber and John possessed of a devil; but the true Christian attitude, with its emphasis upon spiritual principles and their developing power, must needs be widely tolerant of forms that are, of necessity, as varied as circumstances and personality. A man may conscientiously, tho wrongly, become a dull, thoughtless follower of his special creed or of the formal rites of his special institution; but if so, there can be little religious growth, no admittance of the innermost spirit of Jesus into the heart, henceforth to be the seat of judgment for all duties and responsibilities. Yet such independent Christianity cannot result in lawlessness, selfish individualism, anarchy in either church or state; for its growth is thru service, and the highest service can only be in an orderly and regulated association with others.

Nor can such a principle be said to inculcate socialism, or in any way to limit the freedom of individual growth. Jesus' social principle was the basic one of mutual helpfulness thru independent individuals. He taught no political or social system. His purpose was to develop men. As insight deepens, as humanity grows into the Higher Life, the ideals of Jesus will increase in authority as men become more capable of realizing them. His authority, the power of his principles of loving trust and active service, can only grow stronger and more vital as they enter into and become, unconsciously, a part of ourselves—the highest and the best.

Seventh Day: Review

1. Can any one render good service to society unless he has high social ideals?

2. When service to society seems to conflict with generally established and recognized duties, what must one do? Does such service sometimes conflict with one's highest individual development?

3. Has every one opportunity for growth?

4. Are we always capable of judging independently of our duties? If we feel that we are not, how should we act? To whom should we go?

5. Does a wrong judgment, made in all sincerity, sometimes do more harm to society than it does good to the individual?

6. Does a wrong judgment harm the individual?

7. Is an arrogantly independent attitude sometimes as narrowing as one too trustful?

8. Is there any relation between Christian principle and anarchy? Socialism? If so, what?

9. Have Jesus' ideas fostered monarchy or democracy?

10. How great is Jesus' authority today in the church? In government? In society? Is it increasing or decreasing?

STUDY V

Jesus' Teaching as to Faith and Contentment: Its Social Significance

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—*John* xiv, 27.

First Day: Our Value in God's Sight

"Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more worth than they?"—*Matthew* vi, 26.

A mesure qu'on a plus d'esprit, on trouve qu'il y a plus d'hommes originaux. Les gens du common ne trouvent pas de différence entre les hommes."—*Pascal.*

Matthew v, 13-16.
Luke xii, 6-8.
John iii, 16.
Hillis: *The Influence of Christ in Modern Life,* Chapter VII.
Harnack: *What is Christianity?* pages 63-70.
Peabody: *Jesus Christ and the Christian Character,* Chapters IV and V.
Stevens: *The Teachings of Jesus,* Chapter IX.

First Day: Our Value in God's Sight

In ancient and medieval, as well as in modern times, various sects and peoples have placed little value upon the individual's life and prosperity. The Romans held that all the powers and talents of the citizen were most nobly spent in winning power and renown for his country; the worthiest death was that met in exalting her glory. The citizen existed only for the state. Medieval Christianity affirmed the vanity of this life and the worthlessness of humanity. By a separation from society with all its joys and sorrows, and a repudiation of all the responsibilities of the working world, and thru a mystical emotional exaltation, many sought an escape from the universal worthlessness of existence and an approach toward a better and more holy life of contemplation. Sects in our own day have held themselves apart and sought to stifle all joys of living for the sake of soul-life in another world.

But Jesus clearly taught the need of preparation for active living in this world, and asserted the growth of intimate relations with God thru unselfish, helpful, human relationships. Each individual life is profoundly significant, building up the kingdom thru its service, growing ever into nobler character itself. For the establishment of ideals that should uplift individuals and thru them society, Jesus was willing to suffer and die; and in him was revealed the Father's estimate of the worth of his children.

SECOND DAY: "Take no Thought for the Morrow"

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."
—*Wordsworth.*

MATTHEW vi, 26-34; vii, 7-12.
LUKE xii, 22-33.
JOHN xiv-xvi.
SPEER: *Principles of Jesus,* Chapter XXXII.
HARNACK: *What is Christianity?* pages 117-124.
HYDE: *From Epicurus to Christ,* Chapter V, pages 247-256.

Second Day: "Take no Thought for the Morrow"

A thoro, genuine belief in Jesus' idea of God and in his revelation of God's character is little consistent with worry. If Jesus' sacrificing love for humanity is like that of the Father; if each soul is capable of some reflection of his character, which stimulates it to growth; if each life is significant in God's plan for bringing all the world within the influence of the higher life; and if the highest and most satisfying life is service, should not fear and worry be cast out? Sorrows may come, and apparent failures, yet with God's spirit working in the world, thru Jesus' revelation, into conscious, determining life, all things are surely working together for good.

Yet the Christian faith is nothing akin to Oriental fatalism, which teaches a destiny unalterable by man's striving, an order of things from which his best effort can make not a shadow of turning. Rather is the Christian faith a basis for work. It is itself the spirit of life and growth in service, strengthening the heart and brain and arm with the assurance that effort is worth while, and that God has given to man a part, at least, in the working out of his own development and the future of the race.

THIRD DAY: Our Business to do our Work: Peace the Result

"A servant with this clause
Makes drudgery divine;
Who sweeps a room, as for thy laws,
Makes that and th' action fine."

—*Herbert.*

MATTHEW vii, 13-29.
LUKE xiii, 22-30.
JOHN xiv, 27.
SPEER: *Principles of Jesus,* Chapters XXXII and XLIII.
FAIRBAIRN: *Studies in the Life of Christ,* pages 182-188.
HARNACK: *What is Christianity?* pages 117-124.
HYDE: *From Epicurus to Christ,* Chapter V, pages 234-256.
PEABODY: *Jesus Christ and the Christian Character,* page 188.

THIRD DAY: Our Business to do our Work: Peace the Result

Not only is faith the basis of work, but it is only thru work that faith is kept strong and cheerful. To do our work, to do it faithfully and in the spirit of service—that is our business. For if the spirit of Jesus is to come into all the world thru service to man, then every necessary or useful trade or calling that serves human needs, that makes life more comfortable, thinking more accurate, or mutual understandings easier, is such Christian service. The duty of each of us is clearly to do that which we can do best, so as to render the greatest service to humanity. That calling is for each of us best and most sacred in which we can do most good. There is no other test of the sacredness of our calling. Each one's life-work must be determined by his aptitude and opportunity. If the difficulties are great, and the results of our work seem small, it is the honest effort that counts for our growth, and that, full of the spirit of helpfulness, builds up our strength and makes for the development of character.

So work faithfully done brings peace. There is a work that has no peace, a restless, ruthless striving, bringing only discontent, that but seeks in more striving to satisfy itself. Such is short-sighted struggle for self, or it may be battle for the very thrill and excitement of the contest. Such effort is itself an end. While it may perhaps at times work for the elevation of humanity, the individual's chance for development thru it is only small.

Yet peace-giving work is often not without pain—the growing pains of humanity. Jesus' life, the highest, was checkered by bitter and recurring struggles; yet his was the peace that passes understanding, the peace that he left with us.

Fourth Day: Our Work and Our Father's Business

"Verily, I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—*Matthew* xxv, 40.

"All work, even cotton-spinning, is noble; work is alone noble."—*Carlyle.*

"All true Work is sacred; in all true Work, were it but true hand-labor, there is something of divineness."—*Carlyle.*

Matthew xiii, 37, 38; xxiv, 14.
Mark iv, 26, 27.
Luke xviii, 9-14.
Fairbairn: *Studies in the Life of Christ,* Chapter XI.
Harnack: *What is Christianity?* pages 19-78.
Peabody: *Jesus Christ and the Christian Character,* Chapters V, VI.

Fourth Day: Our Work and Our Father's Business

Our own work and our Father's business may seem at times to conflict. Conflict they surely do, if the work is not in harmony with the principles of individual and social development, which Jesus taught and by which he lived. But there should be no narrow interpretation of those principles, which are deep enough to upraise all humanity, wide enough to apply to all ages and to all races and conditions of men. With this broad application, our work should be consciously in line with service to society.

And not only should it be in harmony with motives of helpfulness, but each man's effort should be to put himself into that work in which he can render the most service to society. There, too, he can obtain his highest growth, and gain his most real peace—peace that is not the contentment of short-sighted gain or mere self-satisfaction, but the restful realization of having done his best, and gladness in the thought of infinite growth yet to be attained.

The ability to recognize the Father's business is itself a matter of growth. By persistent effort at fitting daily duties to Christian principles, and answering questions of daily living by a reference to the Christian ideals, we can come more easily to recognize the work that is in line with God's plan for his kingdom. And is it not the chief part of our Christian work to do most faithfully and well the daily work which we have taken up because it seemed our best opportunity for service to others?

Fifth Day: God to be Trusted for Results

"We shall be made truly wise if we be made content; content, too, not only with what we can understand, but content with what we do not understand—the habit of mind which theologians call—and rightly—faith in God."—*Charles Kingsley.*

Matthew xiii, 24-30; xxv, 31-46.
I Corinthians iii, 6
Speer: *Principles of Jesus,* Chapter XLIII.
Peabody: *Jesus Christ and the Christian Character,* Chapters V and VI.
Mathews: *Social Teaching of Jesus,* Chapter IX.

Fifth Day: God to be Trusted for Results

Even with Jesus' revelation of the principles along which life is to develop into higher phases, man's limited sight can cover but a small part of their field of action. Generally speaking, those principles work out to the very apparent growth of man and society; but sometimes the results are hidden—are far in the future, or are in subtle forms unrecognized. Then it is that we must trust God.

Our part is to apply the principles to our own field of activity. As the man at the head of a department of some manufacturing concern must see that the work done under his charge is done in the very best way possible, trusting to the higher management for the larger plans which he himself may not understand, so our tasks have been given us, and it is ours to recognize that only by a faithful performance of individual trusts can the large plans of social regeneration be most perfectly carried out. May we do evil, expecting that good may come?

The divine order which is the working basis of the world, and of whose essentials Christians believe that Jesus has given the revelation, can scarcely be perfectly known by man, tho he should ever study to understand it and adapt himself to it. While natural laws seem at times to work hardship and suffering, yet they also work development and progress. Without them would be chaos and no chance for growth. When innocent people are killed in a storm, or overwhelmed in an earthquake, their friends feel inclined sometimes to question the goodness of God. But if God had not given laws of nature that are uniform in their working, what possibility would there be of social or scientific progress? Is it a matter of grave consequence in the history of the human race, or can we prove it to be so, that a man is killed at forty years of age instead of dying by disease at fifty? But in the history of the race, how important is uniformity of law, natural or moral! With natural laws fixed, and plans formed so apparently for progress, with tasks God-given to each, man's obvious duty is to trust the Father for results.

Sixth Day: Faith and Contentment in Relation to Good Government

"Truth forever on the scaffold, Wrong forever on the throne.—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."
—*Lowell.*

Matthew xi, 20.
Luke xvii, 6.
Philippians iv, 11.
Speer: *Principles of Jesus,* Chapter XXIV.
Harnack: *What is Christianity?* pages 117-124.
Peabody: *Jesus Christ and the Christian Character,* Chapter VI.

Sixth Day: Faith and Contentment in Relation to Good Government

That contented acceptance of the established order of things and faith in Christian principles and their unconquerable growth and final conquest of the world, should be strong forces in the securing of good government and better social conditions, may seem at first a paradox. But Christianity is not passive; it is active, and Christian contentment rests upon the acceptance of an established and growing order in which each man plays his part. It is the sense of duties being well performed, and peace-giving relationship with the Father thereby sustained. A God-given duty consciously neglected, the relation is less perfect, the peace is gone.

Faith is a force that makes for righteousness, righteousness tangible and applied to government and to society. For the real Christian citizen is active, and imbued with a feeling of responsibility, knowing himself to be a factor in social progress, and believing all life (the world) to be his field. He is not arrogant; for he has a reverent sense of the spirit of God working in others likewise; but he is to be an effective unit in society. His are the broad views and deep insight of the statesman, as distinguished from the mere politician; for he is tolerant of forms and rigorous as to underlying principles, and his ideals are high. The faith of the Christian as a citizen is the active, the living faith.

The best government is that which best serves the people. So far has Christian faith entered into our ideal of government. Thru no revolutionary process, no arrogant assumption of control by any one person believing himself to have exclusive insight into God's plans for progress, thru no merely selfish struggle for "rights" in which duties to society are forgotten, but by slow growth to purer forms of political action as the life of the nation comes into higher, nobler phases, will government reflect the Christianity of its people and grow ever better as individual faith stirs to eternal vigilance.

Seventh Day: Review

1. How is the value of our lives in God's sight proved?

2. Is it individual life or the life of the race whose progress is an object of God's care? Are the souls of individuals sometimes sacrificed to the growth of the race?

3. What is the difference between Christian faith and Oriental fatalism?

4. In what sense does work bring contentment when possession of things does not?

5. In what sense should every man's work be a social service?

6. May shoeing horses or raising sheep be a more useful, a more sacred calling for some men than preaching or teaching? For whom?

7. Does the using of questionable means for an unquestionably good end imply an unwillingness to trust results to God?

8. What is your judgment of the saying: "The end justifies the means"?

9. What is the relation of Christian faith to work?

10. Does Christian contentment imply satisfaction with things as they are?

11. What relation would Christian faith and contentment have to the cleaning up of a slum district or the ousting of a corrupt political boss?

STUDY VI

Jesus' Attitude toward Pleasures

"And both Jesus was called, and his disciples, to the marriage."—*John* ii, 2.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—*I Corinthians* viii, 13.

First Day: His Recognition of Society and Social Customs

"Render therefore unto Cæsar the things that are Cæsar's."—*Matthew* xxii, 21.

Luke vii, 34-36.
John ii, 1-11.
Stevens: *The Teachings of Jesus,* pages 120, 121.
Mathews: *The Social Teaching of Jesus,* Chapter VII.
Rhees: *Life of Jesus of Nazareth,* Part III, Chapter I.

First Day: His Recognition of Society and Social Customs

In his discourses with his disciples and others, Jesus dealt mostly with the mental attitude of men toward the Father and toward his kingdom. Thruout his ministry, however, we find that he recognized the need of association among men, and that he apparently did not object to the social customs of his time in themselves. In fact, he seemed to think that men could best manifest their attitude toward the Father by showing in their associations with their fellow men that they were ready to be of service.

To the customs of his time he conformed so long as those customs had in them nothing harmful; but he was quick to see their evils —the danger that ceremony would take the place of moral and spiritual feeling, the deadening influence of following customs without thought.

SECOND DAY: His Attitude toward Asceticism

"True religion thus blends itself with common life. We are thus to draw nigh to God without forsaking men."—*Channing.*

LUKE xiv, 12-24.
RHEES: *Life of Jesus of Nazareth,* Part III, Chapter I.
STEVENS: *The Teachings of Jesus,* pages 123, 124.
HARNACK: *What is Christianity?* pages 79-88.

Second Day: His Attitude toward Asceticism

In his life in society, Jesus shows no trace of asceticism. We find him at different times associating with the wealthy and with the poor; with those who are teachers and scholars; with those who are ignorant, as well as with the wise; with those who are looked upon by society as righteous; with those who, in the minds of men, are sinners. If he could call them to repentance, or relieve their sufferings, or lift them nearer to his kingdom, he did not shun the wicked or the social outcasts. He was willing to endure the reproaches and revilings of his enemies, if he could by his presence do his Father's work. In all cases his social life seems subordinated to the doing of his work.

If service to the Father is to be fulfilled by service to men, it is not possible for one outside of society, living the life of a hermit, to render the best service to God, except by work which would later come back to benefit men. In what ways could an individual, completely and permanently cut off from society, be of any service to his fellow men, or of any service to God, who cares for his children?

THIRD DAY: The Need of Thoughtfulness

"Make level the path of thy feet, and let all thy ways be established."—*Proverbs* iv, 26.

> "Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was made."
>
> —*Browning.*

MATTHEW iv, 1-11;
MARK xiv, 32-36.
LUKE iv, 1-13; xxii, 39-46.
JOHN iii, 5, 10-12.
RHEES: *Life of Jesus of Nazareth,* page 265.
SPEER: *Principles of Jesus,* Chapter XLVIII.

Third Day: The Need of Thoughtfulness

It is evident thruout the teachings of Jesus, in so far as he puts upon his followers the responsibility of determining their own course of action, that Jesus encourages contemplation and thoughtfulness and care in determining what our course of action shall be. In his own life, before taking up his public ministry, he was driven into the wilderness apparently to formulate in his own mind the principles of his divine mission in founding his kingdom, and the course which he was to pursue in that life-work; and the temptations which threatened the very foundations of his kingdom had to be met and overcome alone. It seems indeed a frequent custom for him to withdraw to a place apart, for purposes of contemplation and for closer communion with the Father in prayer, in order that he may fix clearly his course of action.

If we are to put ourselves into a position to do the best work in God's kingdom, or to be of the best service to our fellow men, it is necessary that we think carefully over our plans and undertake our work only after we have determined the ways in which it can be of the greatest service.

Can a young man render any better service to the world than so to fit himself in his earlier years by education and training that later in life he can use his powers to the best advantage? If a person's powers are well preserved, and if he has been thoroly trained in his younger years, ought not the last ten years of his life to be those of his greatest service? If a man retains full possession of his faculties and a reasonable amount of energy, ought not the accumulated experience, the extended range of acquaintance, the added influence that comes from long associations, to render him more useful after he has passed three-score years and ten than at any time before? We see how contemplation, thoughtfulness, studious preparation in youth, will improve us and strengthen us for later life.

Fourth Day: Relation of the Development of the Individual to Social Progress

"He called us to seek our own happiness as well as that of others in a spirit of impartial benevolence; to do good to ourselves, not from self-preference, not from the impulse of personal desires, but in obedience to that sublime law which requires us to promote the welfare of each and all within our influence."—*Channing.*

Matthew xxv, 34-36.
Speer: *Principles of Jesus,* Chapter XXXII.
Peabody: *Jesus Christ and the Christian Character,* Chapter VI.
Mathews: *Social Teaching of Jesus,* Chapter VII.

Fourth Day: Relation of the Development of the Individual to Social Progress

If we are to plan our lives in accordance with the teachings of Jesus, if we are to know best how to render service to others, we must, in youth, undertake this preparation, and we must bear it in mind thruout our work. Modern knowledge of hygiene and careful study of the effects of social pleasures of different kinds, have led modern physicians to the opinion that a reasonable amount of relaxation, even of enjoyable society, is essential for the proper development and conservation of our strength and our abilities. However much enjoyment, therefore, we may get from social pleasures, we may still have the consciousness that if these pleasures are properly organized and employed they will tend to fit us better for performing the duties of life and rendering service to society.

It is well to keep in mind also the thought that, since our work is to be among men, we should know how to meet people in ways that will not arouse their hostility. Many of the bitter contests between social classes today come from the arrogance in manner or thought of those who consider themselves members of a higher class, while the poor and illiterate, from suspicion of the wealthy and highly trained, also look upon a class distinction as if it were something fundamental. When, however, one takes the viewpoint of Jesus, all distinctions of class based on such non-essentials disappear. Only the fundamental traits of righteousness or sinfulness, sincerity or hypocrisy, selfishness or charity, are recognized. It is part of the best social training to feel the essentials in social relations; to recognize naturally and easily noble character in any one, however circumstanced. Only one thus trained can render the best service to society.

Fifth Day: Jesus Does not Condemn Pleasures or Social Customs in Themselves

"And behold, all things are clean unto you."—*Luke* xi, 41.

"For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a demon. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners. And wisdom is justified of all her children."—*Luke* vii, 33-35.

Luke xiv, 16-24.
John ii, 1-11.
Speer: *Principles of Jesus,* Chapters IV, XLVII.
Rhees: *Life of Jesus of Nazareth,* Part III, Chapter I.

Fifth Day: Jesus Does not Condemn Pleasures or Social Customs in Themselves

In his own life, Jesus seemed to make no distinction between pleasures of different kinds or social customs common in his day, excepting so far as these pleasures or customs affected one's soul-life or one's usefulness. Not merely did he make no objection to social gatherings, but he himself recognized in his parables and other teachings the common social customs of the time. Apparently he even went into social gatherings in order that he might render service to the friends there assembled, and at any time gladly welcomed those who were in need of his words of wisdom and grace. How clearly Matthew, in an account of such an occasion, shows his way of rebuking with an ironical touch the "righteous" Pharisees, while at the same time he makes clear the inner meaning of Old Testament Scripture and explains his own divine mission:

"And it came to pass, as he sat at meat in the house, behold many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners."—*Matthew* ix, 10-13.

Is it not also a means of extending our usefulness in our own day to make ourselves acceptable members of society, welcome in social gatherings and among friends on such terms that our words and actions may have their full effect upon others who are ready to receive them in a friendly way? No one need underestimate the so-called "social graces." Tho they often lead one into temptation to waste time and energy with no adequate return either to one's self or to others, they may be a means of enlarging one's usefulness. Society ought not to be a place merely for excitement or to lose one's self in; in society, too, with its pleasures, should be lived the higher life.

Sixth Day: The Tests of our Social Customs

"Oh, if thou didst but consider how much inward peace unto thyself, and joy unto others, thou wouldst produce by demeaning thyself well, I suppose thou wouldst be more careful of thy spiritual progress."—*Thomas à Kempis.*

Matthew v, 21-30.
Luke xii, 42-46; xxi, 34-36.
Speer: *Principles of Jesus,* Chapter LI.
Hyde: *From Epicurus to Christ,* pages 234-256.
Mathews: *Social Teaching of Jesus,* Chapter VIII.
Jenks: *Citizenship and the Schools,* pages 81 ff.

Sixth Day: The Tests of our Social Customs

So far as appears from the New Testament, Jesus judges more severely and rigorously than did even the Jewish law the weakness of yielding to alluring temptations injurious to the individual or to society. While only the overt act of crime can be recognized by law, Jesus condemned equally the evil motive and the harmful will. And yet his tests have, likewise, in view the ultimate good of society.

Any act or habit which weakens the individual physically or mentally, morally or spiritually, lessens his power for service to others. Lack of personal purity, disregard of health, and bad habits cannot be excused on the ground that they are only personal, and that, so long as the individual does not interfere with others, he has a right to do with himself as he will. No act is so personal that it does not affect others, for no man liveth to himself alone. In most of our acts others are directly interested; in all of our acts others are interested at least indirectly, for we owe service to society.

Moreover, many of the so-called "smaller vices," even if not in themselves directly injurious to all individuals as regards health, are extremely disagreeable to others, and careless self-indulgence at the expense of the discomfort of others breeds selfishness, one of the most insidious and dangerous of moral habits. The same test needs often to be applied to pleasures entirely innocent and harmless in themselves, if for any reason they wound the feelings or disturb the comfort or affect the welfare of others. I have known students to indulge themselves in extravagant habits and in costly social entertainments at the expense of mothers or sisters who were supporting them by physical labor.

Jesus was independent and fearless in following or violating the customs of his day. He was not narrow-minded or fanatical. He was wise, far-seeing; he looked to the heart of things. We should, likewise, not merely drift with the multitude in our pleasures or work. Whenever doubt as to the rightfulness of a social act arises, we must make an independent decision. Usually a right judgment will be reached, if we answer to ourselves conscientiously this question: "What will be the effect, immediate or ultimate, direct or indirect, of such an act upon my own powers and opportunities for usefulness? What will be the effect upon the comfort and real welfare of others?" We need not be narrow-minded, but we ought not to be careless; and we ought not to fear the accusation of narrow-mindedness; nor ought we to shrink from unpopularity, if our convictions regarding our duty are clear.

Seventh Day: Review

1. Some hermits and cloistered monks have been great scholars whose works have lived for centuries. Have they lived outside of society?

2. Is a man whose life is devoted to work among the poor to be considered as cut off from society?

3. Do the teachings of Jesus throw any light upon the question of monasticism?

4. Aristotle, perhaps the greatest scientific mind of history, seems to have devoted himself to study under a teacher until he was forty years of age. Can we say that his period of preparation was unduly protracted? Did it probably lessen the sum total of his services to society?

5. What were probably the chief services which Jesus rendered to mankind during the first thirty years of his life? Building houses? Studying the scripture? Thinking about religious questions? Learning human motives?

6. What is the chief danger of beginning too early to preach—either as a minister or as a layman? Is it difficult to overcome a bad impression made on others? Is a mistaken or unripe opinion harmful to others?

7. How far ought a student to take part in university festivities? Each should answer the question for himself in accordance with the principles outlined.

8. How do the tests indicated judge such customs as smoking, wine-drinking, card-playing, baseball playing, rowing, dancing?

STUDY VII

Jesus' Teaching Regarding Wealth

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;

For where your treasure is, there will your heart be also."—*Matthew* vi, 19, 20.

"Not slothful in business; fervent in spirit; serving the Lord."—*Romans* xii, 11.

First Day: Wealth of Slight Moment Compared with Entrance into the Kingdom

"But seek ye first the kingdom of God, and his righteousness."—*Matthew* vi, 33.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"—*Luke* xii, 16-20.

Matthew vi, 26-34.
John vi, 27.
Stevens: *The Teachings of Jesus,* pages 122, 123.
Mathews: *Social Teaching of Jesus,* Chapter VI.
Schmidt: *The Prophet of Nazareth,* page 374.
Peabody: *Jesus Christ and the Social Question,* Chapter IV.

First Day: Wealth of Slight Moment Compared with Entrance into the Kingdom

In Jesus' teaching that we are first to attend to the Father's business we find the keynote of his position regarding wealth. Entrance into his kingdom is the matter of prime consequence; all other things are relatively insignificant. For them we are not to be anxious; but for living the better life no care is too great. If we do our daily work conscientiously and well, with reference, not primarily to personal gain, but to good honest work and to service to society, we are about our Father's business. The Christian's life is an active life, and a life among men.

In Jesus' invectives against the love of riches, we may properly find a warning against all forms of selfish indulgence that ruin character and degrade society. Many of them are connected with wealth, but other forms of weak indulgence may have the same effect. He was poor, and his disciples and most of his immediate followers were poor. Jesus spoke concretely; and his denunciation of selfish indulgence of the covetous instinct was one that appealed very convincingly to his hearers. Jesus preached against all indulgence exclusively for self which cuts off power to serve others and checks the individual's own spiritual growth. The desire for full, rich, powerful life is bad only when not subordinated to desire for higher spiritual life and for service.

Second Day: The Difficulty of Striving at the Same Time for Wealth and Spiritual Excellence

"And the prosperity of fools shall destroy them."—*Proverbs* i, 32.

Matthew vi, 19-24; xix, 23-26.
Luke vi, 20-24.
Speer: *The Principles of Jesus,* Chapter XX.
Peabody: *Jesus Christ and the Social Question,* Chapter IV.
Schmidt: *The Prophet of Nazareth,* pages 375 ff.

SECOND DAY: The Difficulty of Striving at the Same Time for Wealth and Spiritual Excellence

The impossibility of seeking at the same time for selfish gratification and for entrance into the higher life, Jesus vividly expressed. The dangers of striving for wealth, even with the ultimate aim of doing good, are not small. Jesus did not say that the entrance of the rich man into the kingdom was an impossibility, but its difficulties he pictures very graphically.

The pleasures of life make strong appeal, and Jesus never enjoined ascetic, joyless living. Desires for social position, riches, fame, power, seem often justified by the thought that thru them we may gain consideration, wider reach, larger life, and hence fuller opportunity for service. The difficulty always is that of keeping the larger purpose pure and unbiased.

To keep one's life purpose clear and fixed is a task calling for strength and steadfastness of character, keenness of spiritual insight that cannot be dimmed by worldly considerations, and noble ideals held ever clear in the midst of other crowding interests. For the poor man, unsatisfied or disappointed in his desires for wealth or power, it may well be easier to recognize the worth of the higher living. But it is hard for the man who has attained outward showing of success—luxury, consideration, power—to be forever humble before an ideal of unattainable perfection, and to recognize that, in order to live the life of the kingdom, he must never sink back, self-satisfied, upon attainments won, and substitute the satisfaction from worldly consideration for the character growth that comes thru service and thru aims felt to be at one with those of the Father.

THIRD DAY: Wealth Need not be Sought, but Thrift is Commended

"He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich."—*Proverbs* x, 4.

"For a man's life consisteth not in the abundance of the things which he possesseth."—*Luke* xii, 15.

MARK x, 17-25.
LUKE xii, 15-21; xiv, 28-32.
STEVENS: *The Teachings of Jesus,* pages 122, 123.
SCHMIDT: *The Prophet of Nazareth,* pages 376 ff.
MATHEWS: *The Social Teaching of Jesus,* Chapter VI.
PEABODY: *Jesus Christ and the Social Question,* Chapter IV.

Third Day: Wealth Need not be Sought, but Thrift is Commended

If we are not wise enough to subordinate pleasure, power, wealth, to the imperative of the higher life—the needs for right relationship toward God and continual human service, without which soul-growth will cease and death begin—if our vision is too short and wavering to distinguish the larger aim from the shorter one that should lead into it, and if we are not strong enough to remain humble and clear-eyed before the thought of the discrepancy between our attainment and the ideal of Jesus, we must give up either wealth or the kingdom. Jesus' teaching is unmistakable.

But thrift is incumbent upon every one who would lead a self-developing life and one useful and helpful to society. It is a corollary to Jesus' teaching of independence of judgment, individual responsibility, and no less so to his teaching of the duty of helpfulness. Thrift was a cardinal virtue of the race that taught each lad a trade whether he were rich or poor. Like cleanliness, it was doubtless as obviously right and necessary to a well-ordered life in Jesus' day as in ours.

It was only in the Dark Ages that mendicancy and disregard of cleanliness were held signs of saintliness. Jesus spent no effort upon obvious and recognized duties. In his parables thrift is tacitly recognized as a virtue. Indeed, prudence is sometimes the figure of the parable, and from every-day and obvious duty is argued the higher and the larger one. While wealth might be an obstacle to entrance into the kingdom, thrift of itself harbored no temptations, and was a source of independence and helpfulness.

FOURTH DAY: The Duty of Generosity and Thoughtfulness in the Use of Wealth

"The Christian rich man . . . is not hard in business and soft in charity, but of one fibre throughout. His business is a part of his religion, and his philanthropy is a part of his business. He leads his life, he is not led by it."—*Peabody.*

MATTHEW xix, 21.
ACTS xx, 35.
SPEER: *Principles of Jesus,* Chapters XXII and XXIII.
PEABODY: *Jesus Christ and the Social Question,* Chapter IV.
MATHEWS: *The Social Teaching of Jesus,* Chapter VI.
SCHMIDT: *The Prophet of Nazareth,* pages 315 ff.

Fourth Day: The Duty of Generosity and Thoughtfulness in the Use of Wealth

The only justification for large wealth in the hands of a few is its use for service to society. It need not necessarily all be given away, but it must be used generously. If fairly won, by work and care, its very accumulation, giving fair and honest employment to others, should be regarded as a reward for a service to society, and so be regulated by a high ideal. The Christian's wealth is held only as a trust, a means of service to others, and, like all the work given us to do and the trusts given us to keep, it is a means, precarious indeed, as Jesus so unmistakably taught, but still, if wisely, humbly, thoughtfully employed, a means of character development.

And the use of wealth must be thoughtful as well as generous if it is to be of service to others and truly helpful to the owner himself. Careless giving may injure society more than it helps. It may reach the wrong people or reach people in the wrong way. It may be used to encourage tendencies dangerous to society, rather than those making for its strength and righteousness. And the thoughtless use of his wealth can be of little benefit to the giver himself. To give for the sake of giving, for the glow of self-approbation or the satisfaction that comes from praise, is the part of the self-righteous prig sunning himself in the light of his own open charities. "Verily . . . they have their reward."

Jesus taught that we should give in a different manner. The duty of wealth is service, generous, but, to be truly effective, thoughtful, too, and wise and unostentatious, and with the simple aim of helpfulness.

FIFTH DAY: Relation of the Spirit of the Giver to the Value of the Gift

"For God weigheth more with how much love a man worketh, than how much he doeth. He doeth much that loveth much."—*Thomas à Kempis.*

MARK xii, 41-44.
HARNACK: *What is Christianity?* pages 88-102.
SPEER: *Principles of Jesus,* Chapters XX, XXI, XXII, XXIII, XXIV.
FAIRBAIRN: *Studies in the Life of Christ,* page 144.

Fifth Day: Relation of the Spirit of the Giver to the Value of the Gift

All generosity, to be really helpful, must be illuminated by the spirit of the giver. Therein lies the value of the gift. Jesus taught the supreme worth of the inner life and of the personality of each individual human soul. It was there that he planted his kingdom. It was there that he found the only power that was lasting, free, effective. It was that which he came to develop. "I am come that they might have life, and that they might have it more abundantly." Only upon the influence of this inner life Jesus relied for the spread of the kingdom among men; only by the influence of personality was his ideal of pure life and self-devoting service to uplift humanity.

Jesus certainly taught generosity in the use of wealth. But the use of the power of wealth alone would be no more lastingly effective to the uplifting of society than the use of that temporal power which Jesus, tempted in the desert, rejected as superficial. It is the spirit in the giver of helpfulness and of lovingkindness going with the gift that, in reality, measures its value. In the spirit of the giver lies the supreme power for passing on the higher ideal of living that Jesus brought in his life and left in his kingdom. With this spirit left out, the gift misses its deepest, because its personal, power for service.

> "For the gift without the giver is bare;
> Who gives himself with his alms feeds three,—
> Himself, his hungering neighbor, and me."

SIXTH DAY: Significance of the Common Purse Kept by Jesus and His Disciples

"Probably no one would soberly commit Jesus to communism because of Judas and the bag, and so far as any direct word or single act of his is concerned, it is necessary to say the same. . . . Nor does it appear that all the members of the church at Jerusalem disposed of their property. . . . As a matter of fact, it would seem that this sharing of wealth in Jerusalem was simply an expression of natural enthusiasm and Christian love."—*Shailer Mathews.*

JOHN xiii, 29.
STEVENS: *The Teachings of Jesus,* page 122.
SCHMIDT: *The Prophet of Nazareth,* page 271.
MATHEWS: *Social Teaching of Jesus,* Chapters I, V.

Sixth Day: Significance of the Common Purse Kept by Jesus and His Disciples

It is often argued that because Jesus and his disciples kept a common purse Jesus advocated communism, and that the inference from his life and his teachings is for a communistic or a socialistic state. That is a mistake. The keeping of the common purse was not original with the early Christians; it was a custom of the Essenes, a strong and well-known Jewish sect of the time. With them often, doubtless, just as it would be now in the case of a small body of men living in similar circumstances, engaged in a common business in which all were intensely interested, and all well acquainted and friendly, it was the simplest way in which to manage the finances. A similar plan is often adopted today by people traveling together, each giving the money for his expenses into the hands of a common treasurer, the trouble and inconvenience of making living arrangements being thus lessened for all. For the little band of disciples the common purse was the most convenient way of managing.

Again, Jesus seldom, if ever, laid down rules for the application of his principles. That was left for the determination of time and circumstance and for the decision of the individual conscience. All would depend on what would bring best social results at the time. Jesus appears never to have felt that any one application of his principles was to be a model of universal import and for all times. His knowledge of the infinite variousness of human life and his conception of the kingdom as a growing spiritual life among men, precluded any such definiteness. He was a moral teacher. His social principles were utimately to be the spiritual basis of right government and of a perfect social state, but these social principles were individual—the duty of service and of making each life a study of perfection.

Seventh Day: Review

1. How far is wealth usually a help, how far a hindrance to a college student?
2. Do Jesus' invectives against wealth apply to wealth alone?
3. Why is it so difficult to strive at the same time for wealth and spiritual excellence?
4. What qualities are necessary to make wealth other than a curse to the owner?
5. What qualities make the possession of wealth of service to society?
6. Under what conditions must we decline to seek wealth?
7. How and when did Jesus commend thrift?
8. Why is thrift commendable?
9. How can a man give liberally and yet help neither the recipient nor himself?
10. What teaching of Jesus would, if followed, keep the giver from becoming self-righteous over his benevolence?
11. How only can giving be helpful to the growth of the kingdom?
12. What was the significance of the common purse kept by Jesus and his disciples? Why was Jesus' teaching or living not an advocacy of socialism or communism?

STUDY VIII

Jesus' Attitude toward the Poor

"Come unto me all ye that labor and are heavy laden, and I will give you rest."—*Matthew* xi, 28.

First Day: Jesus' Sympathy for the Poor

"Are not two sparrows sold for a penny? and not one of them shall fall to the ground without your Father . . . Fear not therefore; ye are of more value than many sparrows."—*Matthew* x, 29, 31.

"If any man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains and seek that which goeth astray? . . .

Even so it is not the will of your Father who is in heaven that one of these little ones should perish."—*Matthew* xviii, 12, 14.

Matthew viii, 19, 20; xi, 4, 5.
Mark viii, 1-9.
Luke vi, 20-24; xvi, 19-31.
Harnack: *What is Christianity,* pages 88-102.
Speer: *The Principles of Jesus,* Chapter XXI.
Rhees: *The Life of Jesus of Nazareth,* Part III, Chapter I.
Stalker: *The Life of Jesus Christ,* pages 133, 134.

First Day: Jesus' Sympathy for the Poor

Jesus had a boundless sympathy for the poor. He had seen the rich, but he himself was always poor. He felt pity for all suffering; but in Jesus' time and in his eastern country, poverty was not as it is with us. Because of the warm climate and the very simple habits of the people, to sustain life was a much easier problem. For those willing and industrious, food and shelter were seldom difficult to obtain, and the Jewish race was then, as now, industrious and singularly free from the pauper spirit. The poor whom Jesus knew were chiefly the blind, deaf, crippled, and those in such bodily affliction that they could not work to sustain even their simple wants. Practically all the poor with whom Jesus had to deal were worthy of his loving care and sympathy.

Sensitive to sorrows of every kind, he sought to relieve them; but his supreme effort was to teach those who followed him that the soul was able to rise above circumstances. However painful the ills of the body, those of the soul were much more blighting, and a right heart was more to be desired than riches. However poor and humble in sight of the world each individual follower might be, Jesus gave him entrance into a kingdom where, irrespective of poverty and suffering, he might, thru his own rightness of heart, and thru the loving grace of the Father, come to be the friend of the Highest.

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Second Day: Generosity Commended Chiefly for its Effect upon the Giver

"The chief happiness of man consists in the performance of the duties peculiar to man; . . . one of the principal of these is benevolence toward our fellow creatures."—*Marcus Aurelius.*

Matthew v, 40-42; vi, 1-4; x, 42; xix, 16-22.
Mark x, 29-31.
Luke xiv, 12-14; ii, 10-14.
Speer: *Principles of Jesus*, Chapters XXII and XXIII.
Harnack: *What is Christianity?* pages 88-102.
Peabody: *Jesus Christ and the Social Question*, Chapter V.
Schmidt: *The Prophet of Nazareth*, pages 315 ff.

SECOND DAY: Generosity Commended Chiefly for its Effect upon the Giver

As a rule, Jesus' exhortations to give are for the sake of the giver. He in no case urges it directly for the sake of society, rarely for the sake of the recipient. The giver should be generous and helpful and kindly. His aim must be service and his heart is to be enlarged by sympathy and insight in the search for that gift which will be most truly helpful. A service rendered with the expectation of a return service, a gift sent in repayment for one received, entertainment provided in anticipation of social compensation or advancement, is no real service, and of no real help to the giver. The payment of social "debts" is not a giving in the biblical sense. In order that the gift may be of genuine benefit to the giver, he must make it with thought of self lost sight of in sympathetic thought of the needs of others.

The giving to the poor enjoined upon Jesus' disciples and followers meant much more than the relieving of bodily discomforts. Jesus gave himself. He gave sympathy and love and, thru his perfect life, a high ideal of living of which we are all in need. And this larger generosity is the Christian's part.

THIRD DAY: Jesus' Poverty in no Way Encourages Begging

"The laborer is worthy of his hire."

MATTHEW XXV, 1-13, 14-30.
LUKE X, 3-12.
SPEER: *Principles of Jesus,* Chapter XXXII.
SCHMIDT: *The Prophet of Nazareth,* pages 376 ff.
MATHEWS: *The Social Teaching of Jesus,* Chapter VI.

THIRD DAY: Jesus' Poverty in no Way Encourages Begging

The poverty of Jesus and his disciples gives no countenance to the shiftless beggar. Jesus and the disciples were workingmen, each with a trade or calling that he had industriously followed until the time came when each felt it to be his duty to follow the call of the larger work. The labor of the carpenter's shop or of the fishing boat was obviously a service to society, and for it living wages were paid by society. In the infinitely greater work of bringing food for thought and for higher living, was not the laborer worthy of his hire—in this case the merely necessary food and shelter of a frugal life?

The Buddhist priests in another land, before Jesus' time, had been so supported, going about daily from house to house with the bowl into which each family put a morsel of its own food to furnish the meal of the priests. Our ministers are today supported on the same principle, tho it is not now given in so crude a fashion.

Far from encouraging the beggar, Jesus favored wages in return for service. He taught activity in useful work, and the utmost use of talents for service to society. In his parables, slothfulness and lack of foresight are condemned; and in his teaching of the imperative duty of service to others, there is no room for the beggar who would get his living from the efforts of his fellows without effort for them in return.

Fourth Day: Assistance May Well be Accepted under Proper Conditions

"It may also fall out, that each one's opinion may be good, but to refuse to yield to others when reason or a special cause requireth it, is a sign of pride and stiffness."—*Thomas à Kempis.*

Luke viii, 3.
Stevens: *The Teachings of Jesus,* pages 137, 138.
Schmidt: *The Prophet of Nazareth,* page 271.
Hyde: *From Epicurus to Christ,* Chapter V.

Fourth Day: Assistance May Well be Accepted under Proper Conditions

Tho Jesus' emphasis upon individual responsibility is also an emphasis upon independence, and tho his teaching in life and word is of pay only in return for service, yet he taught no pride in financial independence for its own sake. Our independent judgment was to be for the sake of higher life and more effective service; our independence and thrift in living was to be for the sake of surer helpfulness in society. Our pride should not interfere with our helpfulness.

Jesus and his disciples allowed certain people to "minister unto them of their substance" that their larger work might go on without interruption and humanity have the knowledge of the kingdom. Often it happens that the receipt of a gift or a loan may enable a man to go on in a work highly useful to society, or by such means it may be obviously best for him to go on in preparation for his own life-work. A pride that considered first his own immediate feelings would make him no better a man and no more useful a member of society. The main thing is to be sure of the usefulness of the work and of one's personal fitness for it, whether the aid be a university fellowship, the gift of a friend, or the self-sacrificing devotion of a near relative. The right attitude is that which Jesus always took—seeking the best means of service.

Fifth Day: Attitude toward Hypocrites and Frauds

"Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones."—*Matthew* xxiii, 27.

Matthew xxiii, 13.
John iv, 17, 18.
Rhees: *The Life of Jesus of Nazareth,* Part III, Chapter II.
Peabody: *Jesus Christ and the Social Question,* pages 264 ff.

Fifth Day: Attitude toward Hypocrites and Frauds

Jesus taught sympathy and generosity. His tenderness and love and pity were deep and passionate, but it was the love and pity of a wise man, strong to help and strong to denounce injury. His attitude was never an encouragement to fraud; his insight was too keen. Always strong and helpful, his sympathy had in it no weakness. The Pharisees coming to him with smooth questions could not entrap him; the dissimulation of the Samaritan woman at the well did not deceive him; and against the hypocrites, outwardly righteous in observance of all the minutiæ of the law, but sinful and wilfully blind at heart, the vehemence of his denunciations knew no bounds.

In the days of Jesus, poverty was not so often made a cloak for fraud as it is with us. Seldom among the thrifty and industrious Hebrews did it signify only an unwillingness to do one's share in the world's work. To encourage this attitude is no help to others, but rather an injury both to society and to the beggar himself. Our service in our giving should be clear-eyed and wise, that it may be helpful to society.

Sixth Day: Selfishness not to be Excused by Fear of Fraud

"I was afraid and went away and hid thy talent in the earth. . . . But his Lord answered and said unto him, Thou wicked and slothful servant."—*Matthew* xxv, 25, 26.

"Half of these stories about the prodigious fortunes made by begging are (I verily believe) misers' calumnies."—*Charles Lamb.*

Matthew xxv, 41-46.
Luke x, 30-37.
Stevens: *The Teachings of Jesus,* Chapter XI.
Peabody: *Jesus Christ and the Social Question,* Chapter V.
Mathews: *The Social Teaching of Jesus,* Chapter VI.

Sixth Day: Selfishness not to be Excused by Fear of Fraud

To make our service in giving more effective, and to guard ourselves against fraudulent poverty, we have our Associated Charities. Their business it is to investigate all cases of distress and to keep record of habitual paupers—investigations that we, individually, have neither time nor opportunity to make. To give money to these organizations is often the easiest, simplest, and most effective way of giving to the poor. But too often by that mere giving we feel our consciences relieved and the burden of personal responsibility shifted; and we often do not wish to be bothered further.

The selfishness of such an attitude is apparent. We have no right to shift responsibility. Many cases call for the tenderness and delicacy of one who will act as a friend, with no hint of the agent about him; and neither in connection with the Boards of Charity nor without them, is our chance for personal service, for sympathetic insight, for growth, to be lightly set aside. Only thru personal service was the kingdom to grow. Only thru personal service can the sympathies deepen and character develop. If we harden our hearts and shift our responsibilities, our chance for growth is going, and we are but as the Pharisees.

Seventh Day: Review

How did poverty in Palestine in the time of Christ differ from that in our own times and country?

2. For whose sake was giving commended?

3. How far are university scholarships and fellowships injurious to students and to universities? How far beneficial?

4. Does Jesus' example teach that we should not seek to avoid poverty?

5. How did Jesus encourage the independent spirit that looks for pay only for services rendered?

6. When is independence not a Christian virtue?

7. What would Jesus' attitude toward fraudulent poverty be? Does "Give to him that asketh" mean that we should give to every beggar without investigating his needs?

8. What was his attitude toward the frauds and insincerities that he met in Palestine?

9. How may the Associated Charities aid the Christian's personal life?

10. How may charity associations become an injury to the Christian's personal life?

11. For what cases are the organizations obviously insufficient?

12. Why are the poor always with us?

STUDY IX

Jesus' Views Regarding Crime and the Treatment of Criminals

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."—*Matthew* v, 44.

First Day: Significance of Jesus' Dictum as to Lending and Giving

"Thou shalt love thy neighbor as thyself."—*Matthew* xix, 19.

Matthew v, 7, 40-42.
Luke vi, 29-33.
Harnack: *What is Christianity?* pages 88-102.
Peabody: *Jesus Christ and the Social Question*, pages 226-267.
Schmidt: *The Prophet of Nazareth*, pages 305 and 374 ff.

First Day: Significance of Jesus' Dictum as to Lending and Giving

Just as the teachings of Jesus in regard to the alleviation of the sufferings of the poor must be interpreted thru an understanding of the underlying principles and ultimate aim of his life-work and not by a literal interpretation of isolated statements, so is this especially true of his teachings in regard to the treatment of crime and criminals. His injunctions as to giving, vigorous in style as his speech always was, furnish no encouragement to fraud or crime thru blind charity, nor to the shiftless dependence inevitably blighting to character—nor to an attitude, on the part of the giver, ignoring such conditions. Jesus' social teaching was genuine helpfulness.

What he wished to inculcate was a spirit of generosity and mercy and kindliness, a spirit that would make one willing, if need were, to sacrifice the last coat and last penny. His teaching was of a wise helpfulness, a generosity to do all in one's power to put the borrower in a position in reality best for him—perhaps lending in such a way as to preserve all the manliness of perfect independence and unimpaired self-respect; and in case of the beggar, generosity in personal effort, at whatever cost, to raise him to a higher sense of responsible manhood; perhaps giving not at all, but helping him to earn.

As Jesus' preaching against the love of money was an arraignment of all forms of selfish indulgence, so his appeal to generosity meant much more than mere liberality in the use of money. His followers were to be generous in sympathy, in effort, in friendship. The sense of brotherhood was to be made manifest by thoughtful kindliness and an accommodating, forgiving and considerate spirit. This was the Christian charity—a method of helping the beggar and the dependent that was not superficial, but that always sought the heart of the trouble; and the spirit of his teaching regarding crime, as we shall see, was similar.

Second Day: Significance of His Dictum of "Judge Not"

"Turn thine eyes unto thyself, and beware thou judge not the deeds of other men. In judging others a man laboureth in vain, often erreth, and easily sinneth; but in judging and discussing of himself, he always labours fruitfully."—*Thomas à Kempis.*

Matthew vii, 1-5.
Romans xiv, 10.
Harnack: *What is Christianity?* pages 102-117.
Peabody: *Jesus Christ and the Christian Character,* pages 156-166.
Schmidt: *The Prophet of Nazareth,* pages 366 ff.

Second Day: Significance of His Dictum of "Judge Not"

Jesus' command, "Judge not," must be interpreted in the same broad way. His teaching was not that we must dispense with courts of law, safeguards for society against the socially destructive forces of unrestrained ignorance and vice or the disintegrating power of selfishness. In each life the last penalties of evil-doing will be exacted and the sources of joy narrowed as the result of selfishness; those are the judgments passed upon each man by his own nature for a violation of that nature's laws. But for society at its present stage, to conserve the world's social growth already attained, the restraints of government are, beyond question, necessary. Society must discriminate against its adversaries, and a careful study of the life of Jesus makes it clear that he recognized this fact.

In individual life, Jesus in his command against passing judgment did not mean that we were to be indiscriminating in our attitude toward others. Rather, to reason by his example, such discrimination was to be a source of strength and helpfulness; for it is ours to recognize real friends whose personality brings out what in ourselves is noblest and best, and to see in others those traits whose influence we must guard against and those weaknesses that call to us for help.

Jesus taught that we should not be narrow, unsympathetic, arrogant, fault-finding, judging others to be wrong or hypocritical because they are not like ourselves; that we are to seek first to overcome our own defects, to attend first to our own duties. Thru example comes the most effective teaching; thru appreciation of the good implanted in each human heart comes most real helpfulness. When Christian principles have made life perfect, then will discrimination of character be only appreciation of the various qualities of good, and courts of law will be unused—as they are now for those who have outgrown the need of them.

Third Day: Crime from the Moral Viewpoint

"I say unto you, that every one who is angry with his brother shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire."—*Matthew* v, 22.

"But the things which proceed out of the mouth come forth out of the heart; and they defile the man."—*Matthew* xv, 18.

Matthew v, 21-32; xv, 11-20.
Mark vii, 1-23.
Speer: *The Principles of Jesus,* Chapters V and XL.
Peabody: *Jesus Christ and the Christian Character,* Chapter III.
Hyde: *From Epicurus to Christ,* pages 218 ff.

Third Day: Crime from the Moral Viewpoint

Jesus' attitude toward crime was that of the great moral teacher, seeking its causes in the sinful states of mind and habits of thought and perverseness of heart that produced it. The essence of crime, even in our laws, lies in intention; and, back of the immediate intention, he saw in it the condition of a soul that had not put itself into harmony with God and his righteousness.

Back of appearances is the man himself, the man whom Jesus' keen insight so clearly searched. The waywardness of his heart may, thru impulsiveness and lack of self-control, reveal itself in action, injuring society outright and leading to his punishment. Or it may be checked by other traits of character, by wariness or pride or ambition, and so be confined to hateful thoughts and shameful imaginings. Thus it may never inflict even noticeable injury upon society; but with the sureness of disease, it reacts upon the man's own heart, weakening noble impulses, making him cynical of goodness and purity and distrustful of his fellows, blinding his sight to fine distinctions of right and wrong, and rendering him incapable of recognizing worth in forms apart from the old religious ceremonials or social creeds, while his faith in them has been lost. Such a man has not the vision of the pure in heart, and cannot see God.

Whether such sin in the heart reveals itself in criminal acts, or remains covered to the eyes of the world, according to the teachings of Jesus the man who is not struggling with it is consenting to the death of his own soul—is losing his chance for character growth and for service to society.

Fourth Day: The Punishment of Crime and Jesus' Forgiveness of Sin

"As thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head."—*Obadiah* i, 15.

"Neither do I condemn thee; go thy way; from henceforth sin no more."—*John* viii, 11.

Matthew ix, 1-8.
Luke vii, 36-50.
John viii, 3-11.
Speer: *Principles of Jesus,* Chapter XI.
Mathews: *Social Teaching of Jesus Christ,* Chapter V.
Harnack: *What is Christianity?* pages 102-117.

Fourth Day: The Punishment of Crime and Jesus' Forgiveness of Sin

That Jesus should presume to forgive sins may have seemed, perhaps, to those of his day not merely blasphemy, but also a dangerous interference with the social order. But the forgiveness of sins is a very different matter from the canceling of social punishment of crime. The latter would be a weakening of those safeguarding barriers that society has erected to preserve itself and its previous growth. The pardoning of crime (a violation of the law of the state) is a social matter, a matter for organized society, for the state, for governments; and Jesus did not interfere with governments. Jesus' forgiveness of sin (a violation of the divine law) was not social, but personal.

His forgiveness did not cancel results; it furnished a basis for right living. The results of sin are inevitable from the very nature of man and from his naturally complex relation with society. For putting ourselves into discord with society, for disregarding the laws of the state—which disregard constitutes crime—the social penalty must be paid. Thru the payment the man may be made a better citizen, or he may not; but even if he is not improved, society may be safeguarded by his punishment. By sin a man puts himself out of harmony with God's laws, out of sympathy with the good, out of the line of development which is life. And Jesus' forgiveness of sin signified not an annulling of its social results, but the establishment or resumption of right relations with God, with the forces of truth, and purity, and goodness, bringing him into harmony with God, hence into a state of mind and heart that will develop the better man, and, in consequence, the better citizen.

Fifth Day: Aim in the Treatment of Criminals

"Except a man be born again, he cannot see the kingdom of God." —*John* iii, 3.

"He doeth well that rather serveth the community than his own will."—*Thomas à Kempis.*

Luke xix, 1-10.
John iii, 3.
Fairbairn: *Studies in the Life of Christ,* pages 145-148.
Peabody: *Jesus Christ and the Christian Character,* Chapter III.
Harnack: *What is Christianity?* pages 63-70.
Hyde: *From Epicurus to Christ,* Chapter V.
Schmidt: *The Prophet of Nazareth,* pages 302, 311, 365, 366.

Fifth Day: Aim in the Treatment of Criminals

Criminal punishment by the state is, in the present stage of social growth, still emphatically necessary. But in protecting society as a whole from its lawless elements, we are coming more and more to recognize the spirit of reform, the Christian method of conversion to a higher ideal of living, as the only right and effective way in which to deal with the criminal.

In the first place, the criminal must recognize the real attitude of the state toward himself. He should be taught to realize the existence of those principles of social growth whose progress he has been seeking to thwart; to understand that society must ever seek to protect itself against all anti-social forces; that his punishment is not for revenge, but for the preservation of society; to see that the individual life set against the current of social forces must always be at bitter war and finally come to naught, and that the life working in harmony with law finds there protection and all the chance for freedom and growth that society has to offer.

Deeper, however, than this social opportunism, this belief that to live in agreement with social forces is, on the whole, the best way to get along and keep out of trouble, must be a conviction as to ultimate values. In order to effect a true reform, the criminal must be brought to feel and respect that rightness at the heart of things which is the motive power of all growth, whether social or individual. To make the trustworthy citizen, the man must be convinced of the real worth of right living. Thru the teaching of useful trades, thru systems of unfettered and wisely led discussions on social and ethical topics, and thru the influence of men of high character at their heads, prisons and reformatories can, and in some cases already do, reach out toward the true reform, that of the heart. Only in this way can anti-social forces be converted into energy for the growth of the state, and of "the kingdom."

Sixth Day: Jesus' Methods of Overcoming Evil

"Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit."—*Matthew* xii, 33.

Matthew v, 38-48.
Luke vi, 27, 28.
Fairbairn: *Studies in the Life of Christ*, pages 135 and 146.
Hillis: *Influence of Christ in Modern Life*, Chapter II.
Mathews: *The Social Teaching of Jesus*, Chapter IX.
Harnack: *What is Christianity?* pages 63-70.

Sixth Day: Jesus' Methods of Overcoming Evil

The forms of government and the methods employed by society to maintain itself are specific applications of the wisdom, and, perhaps, of the ethical sense of humanity. In them Jesus, the great moral teacher, had little immediate interest; his aim was to bring humanity to the adoption of higher underlying principles, to deeper, truer wisdom and a purer ethical sense, an aim only to be accomplished thru personal influence. His message, therefore, was mainly not to society but to the individual.

However society might deal with crime, Jesus' message to the individual regarding the treatment of evil was in accordance with a method more deeply efficacious than mere physical control. He was speaking to his followers regarding their personal acts. He probably did not consider the state or government; he considered, rather, practical dealings among themselves, and especially the growth of the right spirit in each one of his followers. In social life, even tho the evil-doer be physically conquered, the evil in his heart may still be alive, perhaps nourished by the suspicion of a spirit of anger or of revenge in his conqueror.

But Jesus' method leaves no room for such suspicions. Evil is to be overcome by kindness and generosity and mercy. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you" (Matthew v, 44). The true and the good are to be so placed before the eyes of the evil-doer that their contrast with lower motives may be convincingly evident, and the man be led to make his own free choice, to conquer his worse self. Evil will be thus, and only thus, really conquered. Jesus' dictum of non-resistance to evil, given to his followers, in preparation for their work for the growth of the kingdom, only recognized the tremendous fact that the struggle between good and evil is in the individual heart, that each man must himself take the initiative for the better life. To help the good to conquer in that struggle there is but one way for the follower of Jesus—so to live that, thru his living, a vision of mercy and kindness and purity and all goodness may become for the human soul that has the struggle to make, clear and glorious, winning and convincing; that in the white light of the vision, evil may appear but what it is, dust and ashes and death.

Seventh Day: Review

1. In his teachings regarding giving, did Jesus have in mind primarily the effect upon the giver or upon the recipient?

2. What does Jesus mean by generosity? Is it more generous to give a beggar a quarter or to spend some hours looking up his real needs: to deliver him to the police, if that is his desert; to give him work, if he needs that?

3. Does Jesus teach that we should not try to estimate the characters of the people we meet? Did he judge the characters of those with whom he came in contact? How does he help us to estimate them correctly?

4. Under what circumstances should we find everybody worthy of respect, and courts of law unnecessary?

5. From the social point of view, which is the more harmful, the impulsive sinner or the hypocrite? Do all things, including hypocrisy, work together for good? For whose good?

6. How did Jesus' forgiveness of sins not interfere with social order, but aid it?

7. What is the difference between sin and crime?

8. Are reform methods in all prisons, etc., practical?

9. Why not begin the reform methods in time—in the public schools?

10. What was Jesus' method of converting men to a higher life? How is this method non-resistant to evil?

STUDY X

Jesus' Teachings Regarding Non-resistance to Evil

"But I say unto you, that ye resist not him that is evil."—*Matthew* v, 39.

"Be not overcome of evil, but overcome evil with good."—*Romans* xii, 21.

"Let the bugles sound the Truce of God to the whole world forever."—*Charles Sumner.*

First Day: Non-resistance in Harmony with a Spiritual Kingdom

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—*John* iv, 24.

Matthew v, 5, 38-48.
John iii, 1-8.
Speer: *Principles of Jesus*, Chapter XXVI.
Hillis: *Influence of Christ in Modern Life*, Chapter II.
Hyde: *From Epicurus to Christ*, pages 215-218.

First Day: Non resistance in Harmony with a Spiritual Kingdom

Jesus, in founding his spiritual kingdom in the hearts of a few disciples in the little subject province of Palestine, laid down the principle of non-resistance to evil. He was speaking, not of the Roman state, but of a spiritual kingdom, and to his followers. His disciples were to make no physical opposition to adverse and evil forces (as wise parents and teachers now advise their children), but by teaching and example they were to win individuals to a free choice of their way of living, and to overcome evil by good.

Jesus' kingdom was a spiritual kingdom. The heart of man was its realm. In the very depths of man's nature, where no earthly power held rule, its sway was to be exerted; only there was a field for a race-long kingdom. Conflict with forces less significant than the moral forces there to be met would have been but a diversion of energy from the main point, the regeneration of the human heart. The gaining of political power, the possession of kingdoms of the world and their glory, would have marked—as it later did—only a departure from the grandeur of Jesus' simple purpose.

And Jesus saw this. There had been other spiritual leaders before him, prophets with exalted interpretations of the character of God, with lofty ideas of the destiny of man, and with earnest emphasis upon individual rightness of heart; but the hope of an earthly kingdom had blinded their vision. With them, earthly power had been sought as a means to resist evil and enhance the growth of good. They had not had Jesus' deep and delicate insight into the human heart and its workings; they had not comprehended where lies in man the seat of all dominion that is real and indestructible. In Jesus' clear, unwavering spiritual insight lay much of his creative originality and his power.

Second Day: To Whom the Principle Applies

"If any man serve me, let him follow me."—*John* xii. 26.

"Man grows in civilization just in proportion as he grows in disposition and power to trust in moral forces. So long as he trusts in the mailed fist, so long he advertises himself to the world about him as still on this side of true civilization. It may be necessary still to keep the mailed fist, but we confess it with shame that it is our fault, and we mean to amend our fault, that the mailed fist may become the soft warm hand of welcome and of brotherhood."—*Philip S. Moxom.*

Matthew v.
Luke vi, 20-38.
Speer: *Principles of Jesus,* Chapter VIII.
Harnack: *What is Christianity?* pages 102-117.
Mathews: *Social Teaching of Jesus,* pages 210-217.
Peabody: *Jesus Christ and the Christian Character,* Chapter III.

Second Day: To Whom the Principle Applies

Jesus' command to resist not evil was given to his followers as a principle of their lives in winning the world to his kingdom. We have seen how essential it is in the growth of a truly spiritual power upon earth. But does the same principle apply to civil rulers and to all those in authority over men?

Civil rulers are the representatives of society. Into their hands have been put the power and the duty of enforcing those laws which society has laid down to preserve for humanity its social growth already attained. Jesus interfered with no government or social laws, but sought, thru moral teaching, to raise the level of all humanity, a process which would inevitably modify them. It should not be forgotten that he and his disciples had no voice in the government, as we have. They could not prevent evil thru public means, as we may. As the forces of good grow more powerful and the provisions of society against its lawless elements are, thru the spread of the Christian spirit, less necessary, the position of the ruler as the representative of forcible resistance to evil will be gradually changed. The ruler will no longer need so much to restrain; his part may be that of the leader.

Jesus' dictum of non-resistance to evil was not political, but individual and moral; not for specific application by the ruler to his task of preserving society from the violence of unregenerate men, but for the training of the heart of every individual (the ruler included) that he might best perform the duty that was his. So might he help to spread the spirit of Jesus thru society, and, as a result, gradually do away with much of the need for social and political restraint.

THIRD DAY: Attitude of State and Individual toward Evil-doers

"Crime is not punished as an offense against God, but as prejudicial to society."—*Froude.*

"How oft shall my brother sin against me, and I forgive him?"—*Matthew* xviii, 21.

MATTHEW v, 43, 44.
MARK x, 42-45; xi, 15-18; xii, 28-31.
LUKE xx, 9-19.
GIDDINGS: *The Elements of Sociology,* Chapter XIX.
HARNACK: *What is Christianity?* pages 102-117.
MATHEWS: *The Social Teaching of Jesus,* pages 210-217.

THIRD DAY: Attitude of State and Individual toward Evil-doers

The attitude of the state toward evil-doers may sometimes appear harsh and not for the good of the individual. Like the laws of nature, those of the state may seem at times to work with undue severity, laying penalties irrespective of extenuating circumstances, seeking to destroy opposing forces rather than to transform them for better living. But the aim of the state is the good of all. The individual is considered only as an integral part of society, for whose sake he must suffer if he opposes himself to its laws. Gradually, government is coming to see that, for the best good of all, the individuals making up the anti-social forces must be transformed into men who recognize that what is best for all does not run counter to what is best for them. But it is the duty of the state to deal primarily with the welfare of society as a whole, even tho the interests of an individual may suffer.

It is the duty of the individual to deal with individuals, to consider the case of the evil-doer in the way most helpful to the man himself. The evil-doer is not to feel himself opposed, tho his acts may be; for the Christian is to love his enemies, even if he hates their evil-doing. The evil-doer is not to have a plan of right living forced upon him by another individual, physically or intellectually; for no one can be convinced against his will to enter Jesus' kingdom. But evil, in the heart of the evil-doer, is to be overcome by no passive Christianity—only by active love and kindness and persistent effort to give the evil-doer, thru an example of right living, a clear sight of the better way, and so to win him to its choice.

Fourth Day: Significance to the Individual of the Principle of Non-resistance

"'Love does not behave itself unseemly.' Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love."—*Drummond.*

Matthew v, 48.
Luke vi, 29; xvii, 1-4.
Harnack: *What is Christianity?* pages 105-107.
Schmidt: *The Prophet of Nazareth,* pages 301-2.
Peabody: *Jesus Christ and the Christian Character,* pages 154-165.

Fourth Day: Significance to the Individual of the Principle of Non-resistance

The principle of non-resistance to evil was the best of methods for keeping Jesus' kingdom a spiritual kingdom and for preserving it from the unessential conflict with earthly powers; and it was the best, the only really effective, method of winning souls for that kingdom. It was also a means of the highest development and purest culture for the individual who adopted it as one of his principles of living.

It taught him patience and self-control. In meeting the thousand unavoidable vexations of daily life, he was calmly to do his best, keeping his mind's eye on the larger aim, in order to be able to recognize the trivial for what it was. Larger troubles, too, were to be met with a patience born of trust, trust that in this, God's world, the good would surely prevail.

The principle of non-resistance threw the work of overcoming evil upon a winning example of right living. Only thru the kindly, helpful life could kindliness and helpfulness be taught. Thus the Christian home gained its peace and mutual courtesy. Indeed, the principle of non-resistance is the basis of courtesy, which ignores the unpleasant circumstances and alien or unpleasant traits of character, only expressing a gladness to be of service. Peace, courtesy, sympathy, active helpfulness, the example of a Christian's life, these were to be the means of furthering the kingdom. And so the Christian's personal life was to be a study of perfection; and the ideal of perfection that Jesus gave was the highest—that of the character of the Heavenly Father.

Fifth Day: The Abolition of War

"If there is truth in brotherhood, if there is reality in the Fatherhood of God, if it is true that love is better than hate, then it is true that the strifes and the conflicts, the brutal and terrible struggles which humanity has fought out through a long agony, must pass away and the men who spoke for peace and good-will will have the day."—*Moxom.*

Matthew x, 34-39; xiii, 24-30, 36-43, 47-50; xviii, 1-10, 15-18, 21-35.
Luke xii, 58, 59.
Speer: *Principles of Jesus,* Chapter XXV.
Schmidt: *The Prophet of Nazareth,* pages 364, 365.
Hyde: *From Epicurus to Christ,* pages 251-254.

Fifth Day: The Abolition of War

We have seen that Jesus' teaching of non-resistance, applied to the individual, meant no passive acceptance of evil. Rather does it mean, besides eternal vigilance in service and in self-control, an earnest and never-ending effort to perfect one's own character—realizing its imperfection in the light of a divine ideal—and a constant determination helpfully to see and to respect the good that is in others. As the Christian holds his own responsibility to be the principle of his own growth, he must hold in reverence the independent responsibility of his brother, while helping him to an understanding of right, unprovoked by his waywardness into withdrawal of care and sympathy, and glad, and himself stronger, in the thought of another's growth.

In the same gradual way in which the state is coming to see the advantage of seeking to convert anti-social forces rather than to destroy them, government will come to recognize the economic waste of war and to see that there is a means more truly effective and of surer justice. As individual character grows nobler, the state will reflect its growth. As men come habitually to look for and to respect the good in other personalities, the state will grow into a power of broader and more sympathetic realization of the viewpoint of other states. As they respect independence as the fertile principle of growth, they, as nations, will have less respect for force, more for persuasion. Open-minded, tolerant, each respectful of the individuality and rights of others, will not the nations grow to recognize their differences as often only different angles of vision, and be glad to submit them to arbitration? That they should eventually give up war no more signifies that they should give up their ideals of right and justice and national honor than did Jesus' rejection of physical force for his followers in their common intercourse mean passivity on their part. It but recognizes persuasion as the most effective method of conquest, and enjoins the humble trust that, if we are right, our ideas—in this case, our national ideal—will surely prevail.

SIXTH DAY: Jesus' Teaching and the Foundation of a World Parliament

"For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
* * * * *
Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world."

—*Tennyson.*

I. KINGS iv, 34.
ISAIAH lxv, 17-25.
I. COR. xvi, 25, 26.
SPEER: *The Principles of Jesus,* Chapter L.
SCHMIDT: *The Prophet of Nazareth,* pages 303 ff. and 364 ff.
HYDE: *From Epicurus to Christ,* pages 251-253.

Sixth Day: Jesus' Teaching and the Foundation of a World Parliament

The teaching of Jesus clearly tends toward the final abolition of war. Another question sometimes asked is: Does it tend toward abolition of government? Does Jesus' emphasis upon the duty of each man to put himself in right relations with God, and to live his life of perfection-seeking according to the dictates of his own conscience, if once accepted, imply that improvement in man may put him beyond the need of restraints of government? Does the life of service, as the world grows into it, obviate the necessity of government? Is it a scientific anarchy to which we are coming? Only so far as it is a question of a world grown both perfect in wisdom and perfect in heart. Only so far as we all think and feel alike. The life of the state is still, and, as far as we can see, will ever be, the "dome of many-colored glass." God's light, however sincerely we seek to transmit it, will still be colored by our various personalities; and governments will be needed to regulate, by a common consensus of opinion, the service of each, for the best service of all.

As the principles of Jesus' kingdom come to dominate society, governments will gradually assume the position of leadership in service; and instead of jealousy of a growing power, each nation will feel itself stronger in the growth of another nation into larger life and better service. This ideal is not, necessarily, very far away, as history and progress reckon time. The most powerful countries in the world are surely growing in Christian spirit, and with the great nations federated to abolish war and promote the works of peace, the lesser countries must needs follow them, or, by a last salutary use of governmental force, be kept from destroying each other while they are coming to a better state of mind and heart. Differences of the nations are even now sometimes referred to a world court, The Hague Tribunal, the first fruit of a real union of Jesus' spiritual kingdom (not the church) with the state. The Hague Conference seems, in incipient form, the beginning of legislative activity. In the not distant future the scope and activity of this tribunal and of these conferences will be greatly extended; and it is no long forecast to see a world parliament which will make first a few, later more, world regulations, and the constitution of a common power to enforce world judgments.

Seventh Day: Review

1. Contrast the method of Jesus in establishing his kingdom with that of Mahomet. Of Confucius. Of the Buddha.

2. How far does the principle of non-resistance apply to rulers and to governments in their dealings with the citizens? With other nations? How is it coming to modify their attitude toward evil-doers?

3. How far is it just that the individual should be sacrificed for society?

4. On what grounds does government assume the right to punish evil-doers?

5. How is the attitude of the state necessarily different from that of the individual toward evil-doers?

6. What personal virtues are inculcated by the teaching of non-resistance to evil?

7. What was Jesus' ideal of human perfection? What is, usually, the ideal of the individual?

8. Is war necessary when one side insists upon it? Would it profit or injure a nation to be thought cowardly by another nation that could not understand its ideals?

9. What are the really sound arguments for war? For its abolition?

10. In a perfect state what would be the function of government?

STUDY XI

Jesus' Principles of Social Reform

"Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty."—*II Corinthians* iii, 17.

"He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof."—*Luke* xiii, 18, 19.

First Day: Necessity of Knowledge of Men and Society

"So that thou incline thine ear unto wisdom and apply thine heart to understanding."—*Proverbs* ii, 2.

Matthew vii, 6, 9-12, 15-27; x, 16-18, 22-25.
Mark iii, 20-27.
Luke vi, 36-50; xi, 11-13.
Rhees: *The Life of Jesus of Nazareth,* Part III, Chapters I and III.
Hillis: *The Influence of Christ in Modern Life,* Chapter VII.
Mathews: *The Social Teaching of Jesus,* Chapter II.

First Day: Necessity of Knowledge of Men and Society

In his teachings, Jesus clearly did not have in mind political reform; neither did he intend to teach any formal reorganization of society. He intended to plant in the minds and hearts of men certain ethical principles dealing with individual character and with the relations of each person to his fellow men which would have the effect of regenerating society. The form which each society would take would, of necessity, depend upon social and political characteristics of persons, places and times.

In these respects he differed from the prophets, whose aim was generally to bring about special political reforms. When specific political or legal questions were asked him he often replied so as to show that he did not intend to interfere in politics or government [Luke xii. 13-15; xx, 20-26]; and, in his answers, he regularly placed the emphasis upon right living. If, however, he were to bring about any reform in society, even in this indirect way, he must have followed some general principles, otherwise his work would have been a failure.

It is clear that he did understand human nature, and, in consequence, the nature of society, so well that in the principles which he employed and in those which he laid down for his followers he set a model for all social reformers since. We must, if we wish to follow in his footsteps in promoting the regeneration of society, aim first to understand men and social conditions.

We shall then be less likely to be misled by demagogues or extremists, and we shall be less likely to deceive ourselves by imagining that we have found some sovereign remedy for the ills of society. The success of his principles thruout the ages has proved that he was not self-deceived.

Second Day: Relation of Individual Reform to Social Reform

"Nothing can injure a man who is a member of a community which does not injure the community."—*Marcus Aurelius.*

"All are needed by each one;
Nothing is fair or good alone."

—*Emerson.*

Matthew v, 1-16; x, 39; xiii, 18-23; xvi, 25.
Mark iv, 13-23; viii, 35.
Luke vi, 27, 28, 36; viii, 11-17; ix, 24.
John iii, 1-7.
Fairbairn: *Studies in the Life of Christ,* pages 107 ff.
Peabody: *Jesus Christ and the Christian Character,* Chapter VI.
Mathews: *The Social Teaching of Jesus,* Chapter IX.
Schmidt: *The Prophet of Nazareth,* Chapter XI.

Second Day: Relation of Individual Reform to Social Reform

Perhaps no other teacher in history has had so profound a belief in the influence of personality and in the power of right thought as had Jesus. He was willing to intrust the success of his entire regenerating work to the influence which he as an individual could exert over those with whom he came in personal contact. He left no writings, he made no attempt to pass any laws, he went to the cross with no formal steps taken toward the organization of his kingdom; but he was evidently certain of his complete success.

He knew that his ideas were right; that they had been deeply implanted in the hearts of many individuals who would devote their lives to the propagation of those ideas; that they were sure to germinate anew repeatedly thru coming generations in an ever-widening circle of influence until the world should be overcome. And his confidence in his method of social reform has been justified.

While, with the exception of Mohammedanism, it seems probable that, so far as the external method of spreading their doctrines goes, the founders of all great religions, such as Confucianism and Buddhism, have succeeded in much the same way, their influence seems waning while that of Jesus is increasing. The greater growth of Christianity is due primarily, not to the method, but to the transcendant personality of the Founder and the eternal rightness and infinite value of his principles. It, then, appears to be the duty of each Christian to make sure that he himself is imbued with the spirit of the Master; then he may count upon his influence reaching others with whom he comes in contact.

THIRD DAY: Christian Social Progress Necessarily Slow

"'Tis a life-long toil till our lump be leavened."—*Browning.*

MATTHEW xiii, 31-35.
MARK iv, 26-32.
LUKE xiii, 18-21.
SPEER: *Principles of Jesus,* Chapter XXIV.
SPENCER: *Principles of Sociology,* Part II, Chapter III.
SCHMIDT: *The Prophet of Nazareth,* Chapter XI.
MATHEWS: *The Social Teaching of Jesus,* Chapter IX.

THIRD DAY: Christian Social Progress Necessarily Slow

In his parable explaining the nature of the kingdom of heaven, Jesus made clear the principle of the propagation of his teachings by personal contact. As the little leaven gradually, by actual physical contact, spreads itself thruout the loaf, so has the influence of Jesus thru his personal touch with his disciples, thru them to the earlier Christians, and so on to the ages since, been extended by the influence of a good example, and by the personal word of Christians to their fellows. As Bishop Spalding has said, "There is no true teaching except that which comes from the touch of soul with soul"; and in this truest of teaching, Jesus has been supremely the greatest of teachers.

Like this, altho less directly powerful, is the mental touch which comes from the influence of the gospels as written in books. For, as Milton says, "A good booke is the pretious life-blood of a master spirit, imbalm'd and treasur'd up on purpose to a life beyond life." But as such progress is primarily thru personal contact, and thru the gradual spread of a noble ideal, it must necessarily be slow.

"Step by step, lifts bad to good,
Without halting, without rest,
Lifting Better up to Best;
Planting seeds of knowledge pure,
Through earth to ripen, through heaven endure."

—*Emerson.*

Fourth Day: Obstacles and Opposition to Progress

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!"
—*Browning.*

Matthew x, 22, 23; xiii, 24-30, 36-39.
Mark iv, 26-29.
Luke vi, 22, 23.
John xv, 18-25.
Speer: *Principles of Jesus,* Chapters V, VII, XII, XIII, XXV.
Peabody: *Jesus Christ and the Christian Character,* Chapter IV.
Schmidt: *The Prophet of Nazareth,* Chapter XIII.

Fourth Day: Obstacles and Opposition to Progress

Jesus recognized the fact that any good ideas put into society must meet with opposition. There are so many selfish interests which an unselfish gospel opposes; there are so many personal enjoyments which consideration for the interests of others must lead us to deny ourselves; there are so many sources of gratification of our lower natures which a regard for social progress will forbid, that the enemies of Christianity will long be many and active.

There are always selfish business men who are ready to adulterate goods, to secure unfair concessions which will give them an advantage over their competitors, to avoid the restrictive laws (e. g., those regarding child labor) which are in the interests of society, but which lessen profits. Shall the unselfish Christian allow himself to be driven out of business rather than stoop to such practices?

If the kingdom is to make the most rapid progress, we must often deny ourselves pleasures that for us alone might be innocent, but which would injure or pain others. It is a manly as well as a Christian act to deny one's self for another's sake. How many acts of college students, innocent enough in themselves, cause real pain to their parents or serious annoyance to friends and neighbors! What ought to be done under such conditions? Questions of this kind often lead people to hesitate about assuming the responsibilities of the Christian life when, going beyond forms, it becomes a matter of unselfish living.

We must always expect enemies to come and sow tares among our wheat. Moreover, aside from the personal opposition of the selfish, we shall frequently meet with adverse conditions by which our work will be checked; not merely are there enemies who will sow tares, but our seed must often be sown upon stony ground and among thorns.

Fifth Day: Adverse Conditions Demand Patience and Faith

"If we would endeavor like men of courage to stand in the battle, surely we should feel the favorable assistance of God from heaven.

"For he who giveth us occasion to fight, to the end that we may get the victory, is ready to succor those who fight manfully and do trust in his grace."—*Thomas à Kempis.*

Luke xi, 5-13; xii, 22-34.
John xiv, 25-31; xv, 25-27; xvi, 7-24, 31-33.
Speer: *The Principles of Jesus,* Chapters XLII and XLIII.
Peabody: *Jesus Christ and the Christian Character,* Chapter IV.
Schmidt: *The Prophet of Nazareth,* Chapter XIV.

Fifth Day: Adverse Conditions Demand Patience and Faith

If, however, we find ourselves imbued with the spirit of Jesus, if we have taken into our nature enough of his personality so that we have confidence and trust in him and his methods of work, we shall not be discouraged. Even if our lives as individuals are short, God has plenty of time. If his kingdom is developing even slowly, it will eventually be all-embracing. Each of us must do his full part, but many more are to follow us in life, and God will have plenty of work for all.

As is shown by all his teachings, Jesus clearly believed in a gradual but sure progress so far as the growth of the spiritual kingdom is concerned. In his day men were selfish, as they are now; men were stupid, as they are now; men failed to understand him. They fought him and his principles; but he had sown the seed, and in the end he saw that it had really taken root, and that the harvest would be ripe. He knew that he had redeemed the world.

Sixth Day: Points of Emphasis in the Teaching of Jesus

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."—*Matthew* xxii, 37-39.

"Come ye after me."—*Matthew* iv, 19.

Matthew x, 25-30; xii, 50.
Luke x, 21, *22.*
John viii, 12-20.
Simpson: *The Fact of Christ,* Chapter VI.
Sanday: *Outlines of the Life of Christ,* pages 74-100.
Gilbert: *The Student's Life of Jesus,* pages 186-190.
Hyde: *From Epicurus to Christ,* pages 215-218.
Harnack: *What is Christianity?* pages 10-78.
Schmidt: *The Prophet of Nazareth,* pages 316, 317.

Sixth Day: Points of Emphasis in the Teaching of Jesus

We can better understand, perhaps, the confidence of Jesus in the success of his kingdom, if we attempt to look carefully at some of his teachings to his followers on which he laid special emphasis. Attention has already been called in Study III to this emphasis upon his own absolute and supreme authority as a teacher.

(a) The fundamental principle of this teaching from which he derived all his strength, his comfort, his confidence, his assurance of success, was that the all-powerful, loving God exists, whose attitude toward men is that of a father. Every Christian accepts this teaching.

(b) The Christian must also recognize the fact that his conception of God as father has come thru the teaching and life of Jesus; that in fact his entire conception of the personality of God and of God's relation with men has come to him thru Jesus, i. e., that his God has been revealed to him in all his most important characteristics principally thru Jesus. The word "Christian" would otherwise be a misnomer. Our highest ideals of success, our highest ideals of goodness, our highest ideals of moral and spiritual purity and beauty and excellence in all particulars, are summed up for us in the life and teachings of Jesus and in following and obeying him.

(c) If the Christian's knowledge of God has come from Jesus, and if Jesus sums up in himself the Christian's highest ideals of goodness, of moral and spiritual purity and strength and excellence in all particulars, it is clearly the duty of every Christian to strive to follow Jesus as his Master so far as the power within him lies, to shape his life and action according to the principles which Jesus taught: i. e., a Christian is simply a follower of Jesus. On these principles, involving as they do the following of Jesus in the sense indicated, the kingdom of heaven can spread thruout the world, shaping itself in each community to the customs, traditions and habits of its civilization, until those principles gradually work out a society in which purity, unselfishness, and the brotherhood of man shall continually develop toward perfection.

Seventh Day: Review

1. In what ways did Jesus acquire his profound knowledge of human nature and of society? How should we attempt to fit ourselves for social reform work?

2. How far ought a student, in electing his university work, to take into account the subject, and how far the teacher?

3. Was the teaching of Jesus mainly by formal lectures and sermons, or by informal talks and conversations?

4. By which method could he set forth his ideas most rapidly? By which method could he most certainly inculcate his principles and give his followers his spirit?

5. How far did his personal life count in giving effect to his words?

6. Can you mention selfish interests or personal habits of students which lead them to oppose Christianity?

7. Are there in your university or town any social groups so situated, or whose ways of living are such, that it is extremely difficult for Christian teaching to take any hold on them?

8. Do the Gospels teach that Jesus saw the principles of evolution so far as spiritual development is concerned?

9. When and how were the creeds of the leading churches established?

10. Do the various creeds suit persons of different temperaments and training, so that the needs of more Christians are now satisfied than would be possible with one general creed or with no creed at all?

11. Did Jesus formally establish any church or organized religious society or definitely plan any such organization?

12. Are his social and ethical principles such that they need any special form of organization to fit them, or will they fit every form of organization?

STUDY XII

Jesus the Exemplar of His Teachings

"I am the Way, and the Truth, and the Life."—*John* xiv, 6.

First Day: Jesus' Joy in Life

"These things have I spoken unto you, that my joy may be in you, and that your joy may be made full."—*John* xv, 11.

Matthew ix, 14-16; xi, 19; xxvi, 6-13.
Luke xix, 1-10.
John ii, 1-11; viii, 12; xii, 35, 36.
Speer: *Principles of Jesus,* Chapter XIV.
Rhees: *The Life of Jesus of Nazareth,* Part III, Chapter I.
Schmidt: *The Prophet of Nazareth,* page 284.
Peabody: *Jesus Christ and the Christian Character,* pages 47-50.

First Day: Jesus' Joy in Life

There is an old-time tradition that Jesus never smiled. The words of the prophet said to refer to the Messiah as a man of sorrows and acquainted with grief have been handed down from early times in tradition and sacred song until few, if any, ever think of Jesus except as weighed down with care. But in spite of the tragic elements in his life, there seems to be little in the records to justify such a belief. We often fail to remember that keen sympathy with suffering implies also a disposition to share joy and happiness quite as sincerely and whole-heartedly. Men have commonly thought of Jesus as weeping over the sins of the world, and many of the painters, following a pictorial tradition, have depicted him as one apparently lacking in virile qualities. They too often forget his wonderful self-reliance, his power of originality, and his courage, even to the death. Altho he clearly realized the infinite and eternal significance of his work, the breadth of his sympathies must have given him the deepest enjoyment in life. Are not our most successful social reformers of the present day, altho earnest people, those who are companionable and keenly sympathetic in times of happiness as well as in times of sorrow?

Jesus bade his disciples to be of good cheer; he spoke of his own joy which they might have fulfilled in themselves (John xvi, 33; xvii, 13). As he was the perfect exemplar of his teachings, we may properly consider some of the sources of his happiness and joy.

Second Day: His Love of Nature

"Consider the lilies, how they grow: they toil not, neither do they spin: yet I say unto you, Even Solomon in all his glory was not arrayed like one of these."—*Luke* xii, 27.

"When it is evening, ye say, It will be fair weather: for the sky is red.

And in the morning, It will be foul weather today: for the heaven is red and lowering."—*Matthew* xvi, 2, 3.

Matthew vi, 26-30; viii, 20.
Mark iv, 30-32.
John iii, 8; iv, 35.
Stevens: *The Teachings of Jesus,* pages 118, 119.
Peabody: *Jesus Christ and the Christian Character,* pages 60, 61.
Gilbert: *The Student's Life of Jesus,* pages 114-116.

Second Day: His Love of Nature

The Gospels are filled with the evidence of the keen delight which Jesus took in the beauties of nature. Brought up as a boy and young man in Galilee, where he must have been familiar with the beautiful scenery of fruitful valleys, the haze on the distant mountains, the glitter of the shimmering sea, he evidently was one of the keenest observers, who took delight in the beauties which surrounded him. He calls attention to the most delicate beauty of the lilies of the field; he comments upon the varied tints of the morning and evening sky; he had observed the ways of growth of plants and flowers; he knew the habits and seasons of the birds, and to his custom of keen observation he added also a poetic touch which shows most clearly his sympathy and the keenness of his enjoyment. He delights in the personification of natural agencies as if he were accustomed to commune in person with the spirit of the wind or to enter into the feelings of the lilies or the sparrows. His habit of keen observation of external nature he used not merely in his profound analysis of the human heart, but he also materially strengthened thereby the power of expression by which he touched the minds and consciences of those whom he brought under his influence.

THIRD DAY: His Enjoyment of Social Life

"Now Jesus loved Martha, and her sister, and Lazarus."—*John* xi, 5.

"Friendship is the nearest thing we know to what religion is. God is love. And to make religion akin to friendship is simply to give it the highest expression conceivable by man."—*Drummond.*

MATTHEW xi, 18, 19; xxvi, 6-11.
MARK ii, 15-21.
LUKE x, 38-42.
JOHN iv, 5-26.
BARROWS: *The Personality of Jesus,* Chapter V.
RHEES: *The Life of Jesus of Nazareth,* Part III, Chapter I.
SCHMIDT: *The Prophet of Nazareth,* page 269.

Third Day: His Enjoyment of Social Life

Keen as was his enjoyment of unconscious nature, much deeper must have been his happiness in his relations with human beings, whose traits of character he could analyze, whose sympathies he touched, and whose whole-hearted affection he won. We have not only the oft-cited instance of his presence at the marriage in Cana of Galilee or his enjoyment of social intercourse in which he sought so frequently the opportunity of pressing home some of his profoundest lessons, but this is shown even more clearly by the accusations against him of being a glutton and a wine-bibber, and of associating with publicans and sinners.

Consider also his intimate knowledge of the simplicity and sincerity of child character which led him not only to take little children in his arms and bless them, but also with the profoundest insight to make them the exemplars of the sincerity, directness and simplicity of character of those who are of the kingdom of heaven. And we must not overlook the fact that the same simplicity and directness of character which he demanded for his kingdom belong to all of the greatest thinkers and doers of history. Is it not true that, in the greatest scholars and the most influential doers in human affairs, we may often note an enjoyment of little things as direct and frank as that of a little child? Certainly our greatest reformers and statesmen could not do their work so well if they did not enjoy sympathy with their fellow men; and Jesus must have enjoyed to the full his sympathy, even with sinners, and his insight into the essential goodness of heart of many of the weaker members of society.

Fourth Day: His Mental Activity: Speaking, Discussion, Insight

"But for those who love all the facts in any case it is not enough to emphasize the fascination of Christ's dramatic story, his lofty morals, and his heroic life. Let us hasten to confess that Christ is also the supreme example of genius in the realm of intellect. Solitary in his sinlessness, he is also supreme in his genius."—*Hillis.*

Matthew v-vii; xii, 1-8; xv, 1-20; xvi, 1-4; xix, 3-12; xxii, 15-46.
Barrows: *The Personality of Jesus,* Chapter IV.
Hillis: *Influence of Christ in Modern Life,* Chapter III.
Schmidt: *The Prophet of Nazareth,* pages 362, 363.

FOURTH DAY: His Mental Activity: Speaking, Discussion, Insight

Perhaps there is no other enjoyment in general social life greater than that of the orator who feels his power of swaying the minds of his hearers and touching their feelings at his will. In the days in which Jesus lived, when books were much less common than now, and when history and doctrines were handed down from generation to generation thru the memories of men, all great teachers had to give much attention to their form of expression, so that by adding a touch of imagination and of rhythmical movement to their words, they could impress them much more easily and indelibly upon their hearers. For centuries attention has been called to Jesus' marvelous power of expression. Nowhere else in literature do we find equaled his matchless parables; nowhere else do we find such profound truth clothed in language so simple, direct, penetrating. He was clearly a teacher and a speaker of transcendent power. Barrows says: "The entire incident [Luke xii] exhibits Jesus as an orator, who handled men and their motives as marvelously as Demosthenes or Cæsar or Bonaparte."

Furthermore, he had the keenness of insight and the power of logical analysis which enabled him instantly to match his powers of intellect against the shrewdest debaters of the scribes and Pharisees. Baffled by his greater intellect, they felt compelled to offset the profound influence of his teaching, if possible, by showing that his words were blasphemous or his teachings revolutionary. In the various accounts given in the Gospels of these intellectual contests, we not merely are told of his victories, but the detailed record shows us, as we could learn in no other way, his intellectual as well as his moral and spiritual power. Should not his followers who are today attempting to set forth his doctrines be sure that they are well equipped and thoroly trained for their work before they enter the lists to uphold his principles?

Fifth Day: His Consciousness of Power and Right

"He taught them as one having authority."—*Matthew* vii, 29.

"Ye call me, Teacher, and, Lord: and ye say well; for so I am."—*John* xiii, 13.

"The will of Jesus exhibits manward a supreme self-assertion, combined, where it does not conflict with his public duty, with perfect self-sacrifice."—*Barrows.*

Matthew xi, 25-30.
John viii, 12-18.
Fairbairn: *Studies in the Life of Christ,* pages 100-102, 131-133.
Rhees: *Life of Jesus of Nazareth,* Part III, Chapter IV.
Peabody: *Jesus Christ and the Christian Character,* pages 52 ff.
Stalker: *The Life of Jesus Christ,* pages 109-116.

Fifth Day: His Consciousness of Power and Right

To the enjoyment which every strong man feels in the mere exercise of power and influence must have been added also in Jesus' experience the satisfaction which comes from the consciousness of right. By setting himself alone against the historic teaching and the universal practice of the ablest and wisest and best of his day in his interpretation of the Jewish law, notably regarding Sabbath observance, ceremonial cleansings, the regulations for the conduct of daily life, Jesus showed the supremest moral daring. He also went far beyond the highest teachings of the prophets in his analysis of the nature of the Divine. His insight into the nature of all such problems was so profound that he knew that he was right; and subsequent ages have justified his sublime self-confidence. This consciousness, however, of the rightness of his teaching must have been for him a source of the greatest comfort and of the deepest joy.

Sixth Day: His Certainty of Success

"Be of good cheer; I have overcome the world."—*John* xvi, 33.

John xiv, xv, xvi, xvii.
Rhees: *The Life of Jesus of Nazareth,* Part III, Chapter IV.
Peabody: *Jesus Christ and the Christian Character,* pages 52, 53.

Sixth Day: His Certainty of Success

Thruout the period of his active teaching, he had many evidences of the great influence which he was exerting. Multitudes followed him; many were ready to proclaim themselves his followers; he saw in many the transformation of character which ever since his day has proved that his teachings, accepted and made the basic principles of life, are sufficient to work a change of character and habit such that, when these principles become universal in society, there will be created a new social kingdom divine in its nature. But even in this consciousness, he felt that all success came from his Father. He realized, perhaps more fully than any of his followers since his day, that the work still left to be done after his life on earth was over was far greater than could be accomplished during those few years; and yet he also realized fully that he was master and that he was giving to society a life principle that would never die. "I am come that they might have life, and that they might have it more abundantly." And even during the last few days, when the clouds were gathering, when he knew that the end was near, when he saw that it was inevitable that he should drink to the dregs the cup of suffering, he still knew that he had won, that he had fixed his spirit in the world where it could not fail to be successful. "These things I have spoken unto you, that in me ye might have peace." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Can we doubt that this profound conviction was the source of the purest joy and of the deepest happiness?

5 East Anaheim Street
Long Beach, California

Seventh Day: Review

1. Consciousness of the care of the Father ought to make us content. Is such content helpful in stimulating us to usefulness in society, or does it take away the stimulus to action?

2. Does the determination to cultivate to the utmost possible one's personal powers imply that one is selfish? Or that one has determined to devote himself in the wisest way to unselfish labors?

3. Is the need of effective expression by word and pen as great today as it was before the invention of printing? Why?

4. Is a consciousness (a feeling of certainty) that we are right in our opinions any proof that we are not mistaken?

5. Is it not a fact that the less well informed are likely to be the most positive in their opinions?

6. How far does the influence of an orator or writer depend upon (a) his character; (b) his reputation for uprightness?

7. Does the habit of debating tend rather toward a fair-minded knowledge of the truth of the question at issue, or toward the strengthening of a previously formed opinion, whether right or wrong?

8. How far has the history of the Christian church justified the confidence of Jesus in the success of his work? Consider persecutions, martyrdoms, heresies, wars for religion, sectarian bitterness, arbitration treaties, changes in criminal laws, the tendency toward democratic governments, the world movement toward peace.

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